

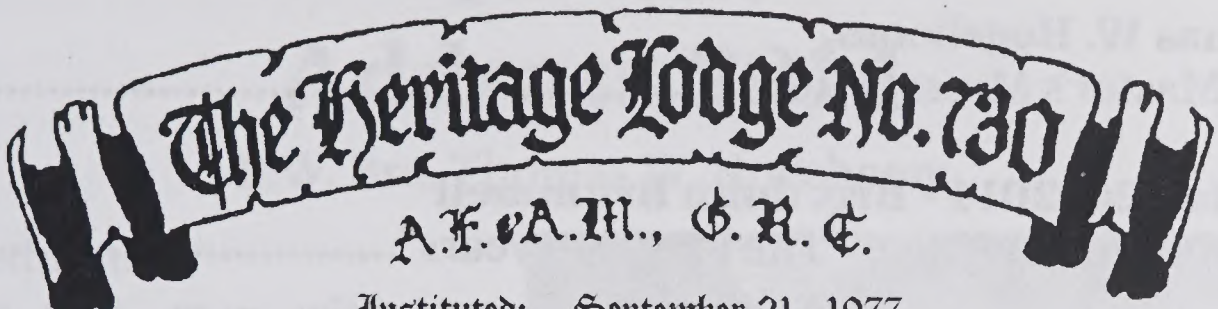
The Heritage Lodge

A. F. & A. M. No. 730, G.R.C.



PROCEEDINGS

Vol.38 - 2015



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Vol.38 - 2015

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Worshipful Master's Address 2014

R.W. Bro. Thomas W. Hogeboom

My Brethren:

I must first open with my thanks to the members of The Heritage Lodge for their faith in entrusting me with the stewardship of this historic Lodge for the past year. When I look back on the list of Past Masters of our Lodge from its origins in 1978, I pride myself to now be a part of this list. A special thanks to R.W. Bro. Louie J. Lombardi who recruited me for the Officers line some years ago after hear-



ing a few of us standing around after a meeting saying 'Someday...' Well my day came quicker than expected due to sickness and other misfortunes of our daily lives, but I am most pleased to have taken this step in my Masonic development. And I would encourage any member of The Heritage Lodge to do so.

Just as in the past times that I have sat in the Chair of King Solomon, 2015 was a learning experience as well. The number one piece of advice I would offer to anyone thinking of becoming an Officer of The Heritage Lodge is to jump in with both feet with full abandonment. For this opportunity will undoubtedly only come but once and you will want to enjoy the experience unencumbered by other Masonic duties you may feel compelled to undertake at the same time. My duties as Grand Treasurer, husband, father, grandfather, businessman, employee and contributing citizen at the same time as going through The Heritage Lodge Officers chair, have made this period busier than one might have hoped for but not regretful for a second! The first thing I did after starting through The

Heritage Lodge chairs was to announce the same in each of my other Craft Lodges and concordant bodies and that I would not be available to take an Officer chair or committee chairmanship in one of these other bodies during the next several years. Once I was able to convince myself that these other bodies could indeed survive without me in a leadership position, it was quite easy to succeed. Even with this focus I missed several lodge and committee meetings along the way and to those Brethren that covered for me during these meetings I owe a great deal of thanks. I fear trying to name these Brethren as the list is too long and my memory too poor to assure I don't miss anyone but I would like to say how nice it was to have such a dedicated Immediate Past Master in the person of R.W. Bro. David R. Mackey who never missed a meeting regardless of how far it was from his Ottawa home and covered for me several times as Chairman of the Committee of General Purposes and Worshipful Master – thank-you David!

One of the highlights of the past year was in receiving so many compliments and thank-you's for returning the annual Black Tie Banquet to a fraternal dinner of Masons with a Masonic presentation. Many of us remember filling the huge banquet room at the old Scarborough Masonic Temple with our Brothers from across the Province for a night of great fellowship, dining and Masonic education. Although we didn't have the same number of Masons that we have had in the past (but we don't have the same numbers at any of our gatherings), we did have a great meal in the great setting of The School of Fine Dining, an excellent presentation on 'The Initiatory Experience and Human Nature' by Bro. Daniel D. Hrinko that was well received based on the sellout of the book supply that Bro. Hrinko brought with him from Ohio, and a great evening of fellowship for all of those who braved a major snowstorm that hit the GTA that night.

To the Brethren of Maple Leaf Lodge, St. Thomas, Seaforth, Cambridge and Kingston, I thank-you for being such gracious hosts to The Heritage Lodge over the past year. Though it may be only because it was the most recent, I must say how much I enjoyed attending Lodge at Old Fort Henry centuries after many a travelling militia Lodge met in the same room. We thank our Grand Archivist, V.W. Bro. Daniel J. Glenney, for all of the time and research that went into his most excellent and entertaining

presentation on 'The Masonic Life and Times of R.W. Bro. Sir John A. Macdonald.' Although the lighting and fireplace were different, the solid stone setting and ominous door knocks undoubtedly carried the same echo throughout the building as they did at the time of the War of 1812. To all of the Officers of The Heritage Lodge for the past year, I thank-you and offer my support and best wishes as you proceed to the East or fulfill your duties as a Past Master of the Lodge! I have great confidence in turning the gavel over to W. Bro. Prince Selvaraj that our history and proud traditions will be protected.

Thank-you my Brethren!

Fraternal regards,

Thomas W. Hogeboom

Worshipful Master 2015

Masonic History

Tom was born and raised in the Napanee area, which included his elementary and secondary education. He is a graduate of Napanee District Secondary School with an Ontario Secondary School Honours Graduation Diploma; Queen's University with an Honours Bachelor of Arts Degree in Political Studies and Economics; Dalhousie University with a Master of Arts Degree in Political Administration; and St. Lawrence College with an Accredited Municipal Clerk Treasurer Diploma.

He is the Quality Manager at the Goodyear Tire and Rubber Plant in Napanee where he has held a variety of positions over the last twenty-seven years.

A 34 year Mason, he was initiated (11/10/80), passed (02/23/81) and raised (04/27/81) in his Father's Lodge, Maple Leaf No. 119 of Ancient Free and Accepted Masons on the Grand Registry of Canada in Bath, Ontario, a five time Past Master of his lodge, serving as Master in 1994, 1995, 1999, 2006, and again in 2007. He was Chairman of the 150th Anniversary Committee of his Mother Lodge in 2009 - 2010. In May of 2002, the Brethren of Maple Leaf Lodge recognized him with their Meritorious Service Award. He is also a member of The Heritage Lodge No. 730 where he served as Treasurer for several years and now serves as

Worshipful Master. He was the Charter Master of the Templum Fidelis Lodge U.D., the first Traditional Observance Lodge in Canada recognized by the Masonic Restoration Foundation.

At the District level he has been active in Chairing several Committees; Past President of the Masonic Association of Frontenac District in 1996; Past District Deputy Grand Master of Frontenac District in 1997, seventeen years behind his Father; and has been elected annually since 2009 to the position of Secretary-Treasurer of the Masonic Association of Frontenac District.

On a wider scale, he is a former member of the Long Range Planning Committee of Grand Lodge in 1998, the Communication Committee in 1999, the District Deputy Grand Master Orientation Committee 1999 through 2004; and the Fraternal Brotherhood of Man Committee in 2000; Vice Chairman of the Help 2 Hear Millennium Project; Charter Junior Warden of the Millennium Lodge No. 743; Chairman of The Advisory Committee on Lodge Finances 2000 - 2003; Secretary of the Grand Lodge Chairman's Committee 2001 - 2004; Chairman of the Membership Resources Committee 2003; elected by his peers to the Management Committee in 2004 and Audit and Finance Committee in 2010, both of which he continues to serve; elected to the position of Director of the Masonic Foundation of Ontario in 1999, where he served as the original Web Site Liaison; appointed to the Board of General Purposes of Grand Lodge in 1999 and elected five times beginning in 2001 through 2010 when he was elected Grand Treasurer, a position he has held since that time. At the 2002 Annual Communication, he was recognized for his commitment to excellence with the Grand Master's Certificate of Commendation for outstanding service for his work as Vice Chairman of the Help-2-Hear Millennium Project. In 2004, he was appointed as the Grand Representative to the Grand Lodge of Alaska. In February 2008, he was elected to the Board of Directors of the Masonic Restoration Foundation.

Tom became a Grand Elect Perfect and Sublime Mason of the Kingston Lodge of Perfection on May 19, 1988; a Sovereign Prince Rose Croix of H.R.D.M. of the Rose of Sharon Chapter on February 23, 1989; and a Sublime Prince of the Royal Secret of the Moore Sovereign Consistory on May 6, 1989.

He became a Mark Master Mason of the Mount Sinai Chapter No. 44 G.R.C. of Royal Arch Masons in Napanee on June 27, 2002; a Most Excellent Master on September 18 and a Royal Arch Mason on October 16 that same year. He was elected Treasurer of his Chapter in 2005 where he continues to serve. He is also an affiliated member of Prince Edward Chapter No. 31 in Picton, having served there as Treasurer as well since 2014.

He is a member of the Kingston District Shrine Club and on July 1, 1989, he was received, admitted and constituted a Noble of the Mystic Shrine in Rameses Temple.

He is a Past President of the Napanee Rotary Club and a Paul Harris Fellow and a Benefactor of the Rotary Foundation; past Treasurer and past Chairman of the Board of Governors of the Lennox and Addington County General Hospital; past member of the Board of Directors of the Lennox and Addington County General Hospital Foundation; and a Lay Reader in the Anglican Church of Canada.

Tom was elected as Deputy Reeve of Richmond Township in 1983 through 1989 and served in such capacities as a member of the Amalgamation Study Steering Committee, Minor Variance Committee, Eastern Bay of Quinte Hay Bay Tourism Committee and the Moira River Conservation Authority. He also served as a Lennox and Addington County Councilor on the Community Services Committee, County Museum Advisory Committee, Economic Development Strategic Plan Steering Committee as it's first Chair, Social and Lenadco Home Services Committee, the Lenadco Home Feasibility Study Steering Committee, and the Board of Governors of the Lennox and Addington County General Hospital.

Tom has a long history of involvement with the United Way beginning in Halifax in 1982 as a Big Brother, in Calgary as a campaign volunteer, through Goodyear on the plant campaign committee of 1990, in 1991 as its Chair, 1992 1999 as the Training Committee Chair and since 2000 as the Recognition Committee Chair. In 1992 and 1993 he acted as Deputy Chair of the United Appeal for the Kingston, Frontenac and Lennox and

Addington campaign. In 1994 he joined the Board of Directors where he sat on the Finance and Human Resources Committee.

His community involvement also includes teaching 'The Economics of Staying in School' with Junior Achievement in schools throughout Lennox and Addington County. He is also a former Director of the Board of Governors of the Lennox and Addington Resource Centre for Children and on the Board of Directors of the Napanee District Community Foundation.

Tom is married to his high school sweetheart, Cheryl and they live in Napanee, as does their married daughter, Annette Jane, her husband Scott and two Grandchildren Noah Elliott and Lily Charlotte.

Hazeldean Lodge Centenary 1913-2013

By Bro. John Brummel,
Hazeldean Lodge No. 517

May 24, 2014



Brethren; We are fortunate to be part of an organization and fraternity that is steeped in history, where we benefit tremendously from the insight, skill, and efforts of those who've gone before us. We also celebrate that history and a more tangible way, in that at every lodge meeting, every degree, every lecture or allegory, we are reminded of the connection to our ancient brethren.

With this Centenary year, we not only have the opportunity, but also an obligation to remember and to pay fraternal respect to those without whom we would literally stand in this large today.

HAZELDEAN LODGE, UD GRC, HAZELDEAN 1913 TO PRESENT THE FIRST HUNDRED YEARS

At the 58th Annual Communication July 16-17, Ottawa, the Grand Master, M.W. Bro. William David McPherson, KC reported (1913 Annual Proceedings, page 43) that he had issued a dispensation to form 11 new lodges, including one for Hazeldean Lodge at Hazeldean, but that it had not been instituted at that time.

The establishment of this new lodge was estimated to save at least 10 miles for a return trip from this area, west of Ottawa, to Richmond. Hazeldean Lodge was instituted by R.W. Bro. Dr. M.H. Steele, DDGM, Ottawa District, on March 5, 1914 (R.W. Bro. Steele was a member of St. John's Lodge No. 63, GRC, Carleton Place). There were 18 charter members all of whom belonged to Goodwood Lodge, No. 159, GRC, Richmond: W. Bros. Robert Richardson, J.A. Cummings and Robert Henry Grant (who would serve as DDGM in 1917) and Bros. Albert Bradley, George Green, W.P. Hand, Amour Gracey, Albert Fleming, Albert Argue, A. McCormick, W.H. McGuire, T.H. Mattingly, R.E. Williams, T.A. Hand, T.W. Bice, John Wall, J.E. Steele and George Bradley.

The Lodge was subsequently constituted, consecrated and dedicated by R.W. Bro. Thomas Shanks, DDGM, Ottawa District, as Hazeldean Lodge, No. 517, at which time the first officers were elected, installed and invested (R.W. Bro. Shanks was a member of Civil Service Lodge, No. 148, GRC, Ottawa). The first candidates were initiated on June 3, 1914 and by December 1914 there were 34 members. By 1942, the role of the Lodge numbered 60 members (14 life and 46 regular members).

Minutes of the first regular meeting of Hazeldean Lodge March 5, 1914

"The lodge was opened in the first degree at 8 PM. This moment is being brought practically into existence a lodge of AF&AM at Hazeldean Ontario, and which was form and fittingly instituted on this occasion by R.W. Bro. H.M. Steele of Carleton Place, DDGM Ottawa District No. 16."

“The WM on assuming the gavel and receiving the dispensation suitably knowledge the honour and responsibility felt in being placed in the position, but felt also encouraged by the confidence had in the support of all those who have been active in bringing Hazeldean Lodge so far on its way into existence.”

“A short time was then pleasantly spent in addresses and optimistic assurances of our Masonic prospects, after which the Lodge was truly closed in harmony.”

A local newspaper article entitled “Masonry at Hazeldean”- March, 1914

“On Thursday night last....The quiet rural little hamlet of Hazeldean-added one more instance to the many institutions of profit, pleasure and advancement that our citizens are such ardent patrons of.”

“The petitioners... have for many years pass, evinced their zeal and ardor by driving to their Mother Lodge a distance of 10 miles often through roads and weather verging on the impassable, and though few in numbers and realizing the magnitude of what they are now undertaking, are still confident that the same zeal and determination will carry them through to a successful issue.”

“...The evening was passed pleasantly in short addresses, reminisces and bright anticipation of success.”

This would've clearly been an incredibly proud moment for those founding charter members. The Lodge register from that day recorded 12 officers and 10 members, but also 51 visitors from the various local and remote lodges such as Doric Lodge, Dalhousie; Civil Service, Chaudiere: Lodge of Fidelity, Prince of Wales, St. John's, Eddie, Carleton, Goodwood, Mattawa, and as far away Assinaboia Lodge, Regina, Sk. It must've been a truly moving day for all the brethren present.

Being a rural lodge in its day, Hazeldean's meetings were originally held on the Wednesday, on or before the full moon, from September to June. Elections were held in December, followed by installation

January. Over the years there were many discussions about closing Lodge during the bad winter months of January, February, March and remaining open throughout summer. In July 1936, the bylaws were amended so that the Lodge would call off in February and March and when the roads were bad. In 1944, the meeting date was changed to the third Wednesday of every month, election in May, and installation in June. In 1948, approval was given to amend the bylaws to permit the Lodge, call off in July and August and remain open from September to June (the present practice).

The first meetings of Hazeldean Lodge were held in the local Orange Hall until more permanent facilities were available. This Lodge building was erected during the year 1914 at a cost of \$3180 - of which \$1060 was for furniture and \$150 for lot and legal fees. The Lodge was heated by a wood burning stove and lit by oil lamps for many years as electricity was not installed until 1928 (at a cost of \$136), and the installation of an oil furnace waited until 1964. The electrical service was replaced in the building rewired 1964. When the Metcalfe St. Temple was razed to the ground in 1975, almost 2 years before the new facility at 2140 Walkley Rd. was become available, various lodges were required to seek a temporary home at Hazeldean: Dalhousie No. 52, Civil Service No. 148, Sidney Albert Luke No. of 558 and St. Andrews No. 560.

With the advent of World War I dispensations were attained at various times to permit the second and third degrees be given the same night for Lodge members proceeding on active service overseas. In May 1918, all three degrees were conferred on the same candidate in the same evening by Carleton and Ionic lodges (each lodge doing a full degree). By motion, the dues of lodge members serving on active duty were exempted from payment for the duration of the war. Eight members of lodge serve the colours during World War I and all survived their service. A similar situation to remit news of service brethren was passed in 1940 with effect for the duration of World War II.

The depression years took their toll on the Lodge as there were often no candidates for initiation. During the 1930's this led to Lodge to work degrees other lodges in the city - Acacia Lodge No. 561, at West-

boro, Sidney Albert Luke No. 558 at the Metcalfe St. Temple, and E.B. Eddy Lodge, No. 41 GRQ, Hull. In 1931, a committee was formed to collect arrears of dues, and by November 1934, the minutes show that the Lodge moved to carry members in arrears indefinitely. In good years the Lodge welcomed degree work for its members put on by various groups including the RCMP, Bell Telephone and RCAF degree teams.

Picnics were an early form of large social activity and began as early as 1920 as a way to raise funds to pay off the Lodge mortgage. The first reference to the social evening in the Lodge history is shown for November 14, 1928. The first reference to attendance at a District Divine Service (held in South March, appears in 1931). The first reference to a Ladies Night (an At Home And Ladies Night) appears in the February 1959 minutes. A benevolent fund and building fund were started in 1961.

Honorary life membership was granted on occasion until 1958, when the large agreed that any member to pay dues for 15 years to the lodge could become a life member of the payment of any fees required by Grand Lodge.

The Office Of The DDGM

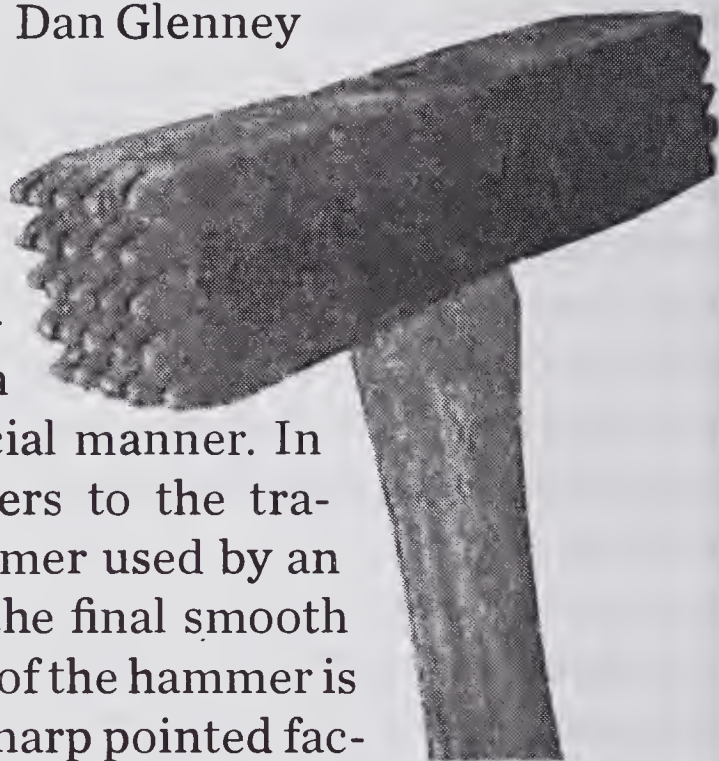
Hazeldean has maintained its interest in the work of Ottawa District in general, and in the role of the DDGM in particular. R.W. Bro. R.H. Grant, and early affiliated member of Hazeldean and a Past Master of Goodwood, was elected to the office in 1917. R.W. Bro. R. Falconer served in 1985-1986. Our R.W. Bro. E. Vos served in 1983-1994, with the distinction of being the first DDGM that was initiated, passed and raised in Hazeldean. R.W. Bro. B. Dorling's year as DDGM was 2001-2002.

In 2013-2014, R W. Bro. Dario N. Mancuso, from Hazeldean Lodge, served as DDGM, accompanied by W. Bro. Edward Denbeigh serving as District Secretary.

Other members of the Lodge have served Grand Lodge and various offices, including: Assistant Grand Organist- V.W. Bro. Dr. A.M. Mc-

Cormick 1930-31 and Bruce Lytle 1968-69, Grand Steward3: V.W. Bros. George Edward Bradley 1949-50, John Henry Nesbitt 1953-54, Archibald McQuaid 1963-64, an affiliated member, William G. Oliver 1974-75, Donald E. Morris 1981-82, David J. Wilson 1994-95, Graham I.F. Turnbull 1990-91, John Percy Lofthouse 1987-88, David F. Smith 2002-03, also Glenison Trevelyan Jones 2002-01, an affiliated member; and Grand Archivist- V.W. Bro. Dan Glenney 2009-2014.

The official visit of the DDGM is a highlight of the Masonic year. R.W. Bro. R. Bouchard served in that office in 2003-2004, and Hazeldean decided to mark his visit in a special manner. In French, the word “bouchard” refers to the traditional design of a handheld hammer used by an operative stonemason to provide the final smooth finish on a block of stone. (The face of the hammer is equipped with a pyramid shaped, sharp pointed facets, designed to cut into the stone at each blow.) Therefore, Hazeldean Lodge, asked a blacksmith from Beaverton, Ontario, Bro. L. Johnston, to reproduce such a hammer. The finishing hammer, or bouchard, was presented accordingly to R.W. Bro. Bouchard as a souvenir of his official visit on March 17, 2004.



FIRST WORLD WAR 1914 TO 1918:

As work progressed to establish Hazeldean Lodge during the summer of 1914, events in Europe directed everyone's attention overseas. The First World War was declared in August 4, 1914. By the end of this conflict in 1918, Canada raised, trained and equipped an armed force of over 650,000 men. By the end of the war in 1918, some 65,000 of those Canadians had been killed in action; a large percentage of these Canadian soldiers were Freemasons.

Members of Hazeldean Lodge supported the war effort on the home front, while other members volunteered for active military service. In November 1917, Bro. B.H. Grant was due to be sent overseas. The lodge accordingly conferred his second and third degrees in the same

evening, so that he would be able to travel overseas as a Master Mason. Later, in April 1918, the same ceremony was held for Bro. H.N. Boucher, while Bro. S. Murray, a blacksmith from Stittsville, received his second and third at the May meeting. A special emergent meeting in May, conferred all 3 degrees on Bro. W.H. Graham in one evening. During this meeting Hazeldean officers conferred the first degree, while officers from Carleton Lodge in Carp performed the second degree, with officers from Ionic Lodge in Westboro performing the third.

It is interesting to note that Bro. Murray not only survived the Great War, but also continued his involvement in Masonry. On April 19, 1968 at the annual visit of the DDGM, the highlight of the evening was a presentation of Bro. Murray's fifty-year Masonic jewel.

THE ROARING 20's:

While Canada enjoyed prosperity in the postwar era of the roaring 20's, it was still a bit of a challenge to keep the Lodge together financially. In 1920, the main event for the year was a fund-raising picnic to pay off the original debt incurred in building the Lodge. A total of \$762 was raised at that one picnic. However, \$480 was still owed on the debt in 1921. In an effort to help reduce the debt, annual dues are raised in 1923 from to \$7 per year, or \$6, if paid in January.

However, the finances were strong enough to contract for some modern conveniences. A contract was let for wiring the Lodge for electricity by 1928, but the oil lamps were retained for emergencies until 1934. The altar lights had originally been powered by batteries, and they were eventually electrified in 1931. (Candles were never used in the altar lights of Hazeldean.) An electric hot plate was purchased during this period for the Junior Warden's refreshment preparations. The Lodge was equipped with a telephone, but it was removed in 1928 as it was considered an unnecessary luxury.

THE GREAT DEPRESSION:

Just when things are coming together for the Lodge, Canada was

plunged into the economic disaster of the Great Depression of the 1930's. Some lodges went into darkness during this era, so the fact that Hazeldean Lodge survived at all is a credit to the dedication of its members. Given that many families had a hard time putting food on the table, it is not surprising that dues for some Hazeldean brethren fell behind. In 1931, a special committee was formed to collect outstanding dues. However, by 1934, it was decided to carry those members in arrears indefinitely.

Few applications for membership were received during the Depression, so degree work became a rarity. Masonic meetings generally consisted of Masonic education, exemplification of degrees, and receiving of fraternal visitors. Hazeldean's fraternal connections with Goodwood Lodge remained strong. One notable exception to the normal routine occurred in 1937, when Grand Lodge was held in Ottawa, thereby providing renewed local interest in Masonic activity.

THE SECOND WORLD WAR IN 1939 TO 1945:

The Second World War broke out in September 1939. Adolf Hitler regarded Freemasonry as an enemy of Nazi philosophy, and persecuted Freemasonry in Germany and the occupied countries. Canadian Freemasonry, in general, and Hazeldean Lodge in particular, supported the war effort. In 1940, a motion was accepted to curtail entertainment at DDGM visits, for the duration of the war. Another motion passed in December, approved the exemption dues for any Hazeldean brother on active military service. The minutes of December 1942 listed Petty Officer N. Simpson and Private E. Cummings, as enlisted members. One of the key charities for the district throughout the war years became the Masonic War Relief Fund. As the war drew to a close in the spring of 1945, the minute book records a minute of silence in memory of a deceased American Masonic brother, Pres. Franklin D. Roosevelt.

POSTWAR PROSPERITY IN THE 20TH CENTURY:

Hazeldean Lodge saw a period of relative prosperity in the years fol-

Following the Second World War. The area was slowly changing from an economy based on agriculture, to that of a suburban community. This growth had the bonus effect of providing a base for new candidates for membership. A good example was recorded in 1946; in that year Bro. H. Bradley was initiated by his father W.Bro. G.E. Bradley, the Lodge Secretary, who assumed the chair for the January meeting. W.Bro. G.E. Bradley was given Grand Lodge recognition in 1950, when he was appointed as V.W. Bro. in recognition of his work. Unfortunately, it was announced at the very next meeting that he passed to the Grand Lodge Above.

Bro. Col. J. Macbeth was another example of new members who were joining Hazeldean. A veteran of the Second World War, he had retired from the Canadian Army, secured a position with Veterans Affairs, moved his family to the area, and then affiliated with Hazeldean Lodge. In 1947, he donated the Union Jack to the Lodge that he had carried during the battle of Dieppe in 1942. This same flag is still exhibited in the Lodge room, above the secretary's desk. Bro. Macbeth was elected as Hazeldean's Senior Warden in 1950, but died suddenly in January 1951.

The minutes for 1952 recorded another sad loss for Freemasonry. A minute of silence was observed in the February meeting in memory of our deceased Masonic Bro. His Majesty King George VI.

The Lodge continues to sustain its growth in membership as the 1950's rolled on. A bumper crop of candidates was recorded in 1958. Fraternal visits between Goodwood Lodge and Hazeldean Lodge were maintained as a reminder of past traditions. Decree teams from Goodwood Lodge, the Royal Canadian Air Force and Ontario Hydro, all visited Hazeldean Lodge to confer degrees during this time.

In 1955, it was decided to raise the initiation fee from \$30-\$40 and the annual dues from \$7-\$10. These extra funds enabled the Lodge to update the building over the next few years. In 1960, the organ was purchased for \$48 from the Presbyterian Church, while the portrait of Queen Elizabeth II was donated in memory of W. Bro. E. Lasalle. By 1961, a Benevolent Fund and a Building Fund were initiated. Fi-

nally in 1964, the old wood-burning furnace in the basement was replaced with an oil furnace, which served until it too is replaced by the late winter of 1999 with a modern high-efficiency unit.

The year 1964 marked the Centennial celebrations of Goodwood Lodge and the 50th anniversary of Freemasonry at Hazeldean Lodge. Hazeldean brethren attended the Goodwood special Centennial event, where it was noted that Goodwood had originally sponsored Hazeldean. The October meeting 1964, marked the anniversary of the founding of Hazeldean. V.W.Bro. Dr. A.M. McCormick, who was Hazeldean's only surviving charter member, attend this event, where he was presented with his veteran's button.

A decade later, Hazeldean celebrated its 60th anniversary in 1974. W. Bro. G. Turnbull (later V.W. Bro. Turnbull) was elected and installed as Worshipful Master for the anniversary year, and by special dispensation of Grand Lodge was installed with his father's Masonic regalia. The October meeting was set aside for the official anniversary celebration. At that meeting, a new altar Bible was presented to the Lodge by W. Bro. D Woodward, while V.W.Bro. W. Oliver presented a new altar cloth. An informative souvenir booklet was researched and printed by the Lodge in 1974. This booklet is called "Hazeldean 517 AF&AM, The First 60 Years". It has become a collector's item, and is a valuable reference for lodge history.

During the early 1970's, the brethren of the city lodges of the Ottawa district decided to build a new Masonic Ctr., on Walkley Rd. This project had a significant impact on Hazeldean. The city lodges were displaced during the period between the demolition of the old Ottawa Masonic Temple and the opening of the new Masonic center. Several of the displaced city lodges actually met at Hazeldean during this period.

Throughout the last quarter of the 20th century, the brethren of Hazeldean have indeed continued to upgrade the lodge. The Lodge room's current blue carpeting was installed in 1982 thanks to the generous donation from Mrs. Jean Oliver in memory of her husband, W. Bro. E. Oliver. A much-needed indoor bathroom was installed in

1985, from a bequest left to the Lodge in the will of W. Bro. R. Strong. (Quick trips of the back door to the bushes and a cold winter night are thankfully now only a legend.) The brethren repainted the lodge interior, and upgraded the stairs and basement, which provided a proper social area for the festive board.

1989 marked another significant milestone for Hazeldean in the celebration of its 75th anniversary, with W. Bro. A. Seguin in the chair of King Solomon. The 75th anniversary committee planned a special commemorative dinner and church service to mark the occasion. A special 75th anniversary pin was struck, and can still be seen in the lapel of long service Hazeldean Masons.

HAZELDEAN - THE PRESENT AND INTO THE FUTURE

Hazeldean Lodge today marks its 10th decade of Masonic work. Past traditions such as the fraternal link with Goodwood Lodge remain important part of the annual Masonic calendar at Hazeldean. The large building itself, reflecting its construction in 1914, has the distinction of being one of the few remaining Pioneer heritage structures left in Kanata.

Membership in the Lodge in 2007 stood at 110, and as such, was the largest ever in the lodge's history up to that time.

While Hazeldean in 2014 benefits from a wealth of enthusiasm with its new young members, it also benefits from the experience of many active veterans with long years of service to the Craft. Perhaps the best example is the W. Bro. David J. Wilson, popularly known at Hazeldean as "the Oracle". Initiated at Hazeldean on September 19, 1962, he was elected as its Master for 1969-1970. This was the last term of the old Ottawa District with 30 lodges, which then split into the Ottawa District No. 1 and Ottawa District No. 2. He worked with R.W. Bro. E. Vos as District Secretary and 1993-94 and was appointed as Grand Steward 1994-95. In addition, he served the Lodge as its secretary for 25 years. Until recently, he continues to contribute as Assistant Secretary and is active in the Hazeldean Temple Corporation as its secretary, and most importantly, he mentors younger brethren

in the finer points of Masonic ritual and tradition.

Many other Past Masters and brethren contribute to the regular work and development of the Lodge. It would be impossible to name them all, but V.W. Bro. Graham Turnbull and W.Bro. Bill Bradshaw are excellent examples. W.Bro. Bradshaw served as W.M. twice, being elected to the office in 1993 and again in 1996. He is also a regular participant in the Committee Of General Purposes and in the delivery of Masonic ritual. V. W. Bro. Turnbull served as WM, as noted above, during the lodge's 60th anniversary year and was a lodge treasurer for 20 years.

Freemasonry is often a family activity and Hazeldean offers many interesting personal stories. Around 1946, it was suggested that the brethren should rename Hazeldean Lodge as Bradley Lodge in recognition of the numerous contributions made to Freemasonry by that pioneer family. As of 2008, actual brothers W. Bro. B. Bradley, Bro. Ron Bradley carry on their family's Masonic traditions.

The Hazeldean Lodge Centennial celebrations in 2014 have already begun. The commemorative ceremonies will be a suitable memorial to the Masons from Goodwood Lodge who had the foresight to establish Hazeldean back in 1914 and to those Hazeldean Masons who carried on their good work through the subsequent years. The brethren of Hazeldean Lodge today look forward with confidence to our second century and the challenge of carrying on the traditions of Masonic pioneers.

HAZELDEAN HISTORY - condensed version - was prepared by Bro. John Brummel, Hazeldean Lodge No. 517 and delivered at a meeting at the Heritage Lodge on May 24, 2014

With files from: V.W. Bro. Dan Glenney and Bro. Colin McKenzie

The Initiatory Experience and Human Nature

As delivered at the annual Black Tie Dinner
Heritage Lodge No. 730,
January 29, 2015

By Bro. Daniel D. Hrinko

The Master Craftsman carefully withdraws the hot iron from the fire and places it in the perfect place for the best results. His strong, well-trained arms work with speed and precision. Sweat drips from his soiled brow. Wood ash and burnt iron stain his clothing. He raises his hammer and, in the instant it takes to bring it to the anvil, the two blazing orange billets are forever joined in a weld that has been well planned and executed. To bring to fruition this permanent joining of two pieces of iron, the Master Craftsman carefully prepares his materials, devises a plan of action, and executes his plan with precision to bring forth the uniting of two into one.

Just as our ancient craftsman working at the forge has perfected his skills for this union of iron to iron, we, as Speculative Freemasons, desire to perfect our skills for uniting Man to Lodge. This union of Man to Lodge and to the Brothers within that Lodge begins long before the night of initiation and requires the same planning and execution demonstrated by our ancient craftsman. As we explore this process, we discover numerous opportunities to use many characteristics of human nature to bring this goal to fruition.

We are all Homo sapiens and have evolved over tens of thousands of years. The Great Architect has equipped us with emotions that proven valuable to our survival over the millennia. As a result, we have developed complex societies driven by our emotional character to work together to fulfill our needs.

The long-term success of these societies and the interdependent re-

relationships they support rely upon fundamental characteristics of trustworthiness and accountability. The warrior must trust that the farmer will share his bounty, and the farmer must trust that the warrior will exercise his skills to the benefit of the farmer. There must also be a system of accountability encouraging each member of that society to contribute to the society as a whole by making available rewards and sanctions. Without the cement of trustworthiness and accountability, society will deteriorate into Chaos.

Although we are blessed with the qualities of trustworthiness and accountability, we are also cursed with selfishness, greed, arrogance, and hubris. These can lead us to abuse the trust others have invested in us and contribute to the downfall of societies. This is the Dark Side of human nature.

When we look at these fundamental truths as they reveal themselves in Freemasonry, it is important to recognize that the initiatory experience is far more than merely a formal ceremony that begins at the opening of the entered apprentice degree. It is, in fact, a process where a special bond or relationship is formed between a man and a Lodge framed by the principles of Speculative Freemasonry. Throughout this process, we have many opportunities build on the glowing qualities of our human nature, those characteristics encased in our DNA, to make this relationship a mutually beneficial and enlightening experience. As we look into this process, we will find opportunities to use our understanding of the emotions of Homo Sapiens.

Psychologists tell us that man is driven by needs including the need for protection and security where we avoid dangers. Emotions provide us with valuable information about how we can better meet our needs through relationships.

When a man begins to explore Speculative Freemasonry he has curiosity, which is an emotion that signals the need to understand. He may experience Boredom, which signals the need for stimulation. On a deeper level, he is likely to be experiencing a sense of loneliness or longing, which is an indicator of the need for a special kind of relationship.

A man exploring Speculative Freemasonry is likely to feel that something is missing. He is often seeking to add to the quality of his life or develop a particular kind of relationship. His curiosity is likely based on a vague, difficult to describe sense of emptiness. He is likely to have difficulty articulating or even identifying this feeling. Let us face it, in our current society, men are not encouraged or skilled to explore and articulate their emotional experiences.

Therefore, our conversations with this enquirer should not just focus on superfluities such as employment, career, or activities, but should specifically explore a critical question.

“What brings you to the door of Freemasonry?”

We need to recognize that when a man expresses a desire to learn of Freemasonry, it is the first step of the initiatory process. As the conversations between Brothers and the enquirer progress, the questions discussed will assist him in clarifying that for which he is truly seeking. As we learn about this man on a factual level, we should also attend to those statements that disclose his hopes, goals, and desires. This will assist us in understanding if Speculative Freemasonry can offer the kind of relationship he appears to be seeking. If we overlook this step, we do ourselves a great disservice by failing to learn about this potential Brother and the contributions he can make to our Order. We also perform a great disservice to this man by assisting him down a path that may not be appropriate for him.

Most explanations of Freemasonry focus on the simple, factual elements of the fraternity such as describing the process of completing a petition, outlining the three degrees, and other basic information. If we realize that this man is also seeking an emotional experience, a way of fulfilling fundamental psychological needs, then WE should share our experiences about how we have been able to connect with the concept of “Speculative Freemasonry” on an emotional level.

To assist him in making this connection, we should share our own emotional experiences with Freemasonry. Telling our personal story, sharing what we enjoy about our Order, the anxieties we ex-

perienced, and the satisfaction we have received. This teaches this potential Brother that our Masonic life is more than merely a set of simple activities. It teaches him that emotional experiences are part of our Order ultimately adding color and spice to the quality of our life that is often lacking in most activities.

It also assists him in connecting with his own emotions assisting him to further understand those fundamental needs that he is attempting to fulfill through his exploration of Speculative Freemasonry.

Masonic lodges do not consist of just one Brother, but of groups of Brothers. For a man to be able to comfortably engage in a meaningful relationship with a Lodge, he must have opportunities to meet, greet, and begin to build relationships with numerous Brothers of that Lodge.

Investing sufficient time in this process allows this man and the Brothers of this Lodge to explore their comfortability with each other, to learn about their desires and goals, and to further determine the quality of the “fit” between this man and the members of this particular Lodge.

Like everything else, our formal education about speculative Freemasonry begins at the beginning. Formal instruction in the concepts and principles of Speculative Freemasonry can and should begin well before the night of initiation. To pursue this goal, many Lodges have created a “Pre-school for Freemasons.” At Arts & Sciences Lodge, we call this the “School for the Profane” where we introduce the concepts of formal study of Freemasonry through reading, discussions, and exploring various other resources.

This introduces the man to several modes of learning that are consistent with those used in ritual experiences within the Lodge. Topics explored include the nature of allegory by reviewing Plato’s Allegory of the Cave. We discuss symbols, their uses, as well as the use of metaphor. This process develops basic communication skills, primes the mind, and encourages a further awareness and sensitivity to the power of these modes of teaching. This creates fertile ground for the future lessons, which will come in our ritual.

From a psychological standpoint, this not only helps to introduce the enquirer to what our Order has to offer, but it also shows that we are willing to invest our time in forming a quality relationship with him. As he notices that we are investing time in him, he becomes more willing to invest his time in the growing relationship he has with the Lodge.

Many say that such a process is too difficult and time-consuming to be practical. They believe that many men will not tolerate any delay in moving forward in Freemasonry or put forth the effort for preliminary work before obtaining that which they are seeking. Psychological research offers great support to the belief that “anything which was easily obtained is little valued.”

We should remember that we, too, are driven by the same emotions as those seeking involvement in Freemasonry. When we have invested significant time and effort in building a relationship with this man, we are likely to notice if he misses a Lodge meeting, social activity, or distances himself from us in the future. As a result, we will take steps to strengthen and preserve this relationship.

The ritual of Freemasonry has been designed from the beginning to engage this Brother on an emotional level. Our experiences tell us that the amount of factual information retained by the candidate on the night of one's Entered Apprentice degree is very limited. As each of us recalls our personal experiences as we experience the ceremonies of Freemasonry, our memories are dominated by the emotions of the evening, not the specific details of the lessons of the degree and related lectures.

From our first contacts with a potential brother, our actions should strive to instill in him a sense of solemnity about our ritual as he is received into our Order through the ceremonies of Speculative Freemasonry. We need to impress upon our future Brother a sense of respect and celebrate the importance of this occasion. We can reinforce these concepts through our dress, actions, and conversations. Through our actions, we show this future Brother that we value our

involvement in Freemasonry and impress upon him the expectation that he should do the same.

Many of our Masonic ancestors specifically wrote of the opening ceremonies of a Lodge meeting transforming an ordinary space into a sacred space for the practice and study of Speculative Freemasonry. These ceremonies should assure that the Lodge is a refuge from the distractions of daily life and the world around us focusing our attention on the practice of Speculative Freemasonry to the exclusion of all other demands.

This process of disengaging from daily life to focus one's attention on the experiences about to be had reinforces an important concept. It emphasizes that the activities within the Masonic Lodge meeting are special and of great importance and that they should not be taken casually or approached in a haphazard manner. This is not only true for the candidate, but should be a focus of attention for all within the Lodge. Our approach to the ritual including the opening and closing of our Lodge meetings, communicate to this candidate that we value this opportunity for spiritual growth and that it is this opportunity that separates Speculative Freemasonry from "social clubs" or service organizations.

It is likely that one or two Brothers of the Lodge have already formed a connection to this candidate. They should greet him at the door and act as his ambassador throughout the evening. This is an anxious time when the candidate is being asked to participate in unknown activities with unknown risks. He may have even heard rumors of physical hazards, goats, and other activities that have no place in Speculative Freemasonry. Being in close company with men with whom he has begun to develop a comfortable and trusting relationship will comfort his anxieties. This positive experience on the night of his initiation helps fulfill one of our fundamental psychological needs. When feeling anxious or fearful, we seek comfort. We trust those in whom we have found comfort in the past and feel a connection with them. Because they have helped us, we now feel obligated to help them. This is an essential component in the Masonic bond we strive to forge between Brother and the Lodge.

When received at the door of Freemasonry, we experience a surprising event. This symbolic physical threat is to remind us that violating the sanctity of the obligations of our Order will result in a separation from the Order and its valuable relationships. It reminds us of a possible return to isolation, a return to that place of darkness, fear, and loneliness symbolized by the preparation room.

In our ritual, a candidate is provided an escort. This candidate moves about the room blindfolded having no sense of place and no awareness of threats or hazards. He is physically dependent on his escort for his safety. During this time, he should experience a supportive, comfortable guide who provides a sense of physical safety by using a comfortable pace, a firm grip, and adequate direction to avoid excessive fear or confusion. The physical experience of being comfortably guided will serve as a reminder of that feeling of safety and protection from those fundamental fears that membership in the Order can provide.

After entering the Lodge, candidates kneel for the benefit of prayer. At this time, he is again alone, untouched, and provided with no assistance in answering a simple but important question. Just as in the preparation room, he again experiences a time of isolation being alone with his own fears and limitations.

From a psychological point of view, he is helpless, defenseless, and forced to rely on his own resources. He has been promised caring, support, and safe passage through this mysterious journey. He has found that the promises made so far have been fulfilled. Therefore, he will find comfort in the belief that persevering through this time of darkness will lead to acceptance and support within our Order.

After responding in a manner consistent with our values, he is congratulated and given the promise of ongoing emotional safety by “following your guide and fearing no danger.”

The obligation is a critical point in this man’s Masonic journey. It is essential to recognize that the time spent at the altar is this man’s

last opportunity when he is left alone, untouched, unsupported, and is free to answer in his own way. He has been physically guided, comforted, and assisted through the process this far and again enters a place of loneliness and isolation where his fears and anxieties arise. However, his previous experiences with Freemasonry have taught him that trusting in those around him will lead him through this time of difficulty and assist him toward a caring, supportive, and trustworthy relationship..... that which he is truly seeking.

We talk of bringing a Brother “to light” at the conclusion of the obligation which can be viewed in several different ways. Physically, he is able to see reducing his anxieties, as darkness is a place of fear. Intellectually, he is being introduced to the “light of knowledge” regarding the specific symbols, history, and factual information related to our Order. On an emotional level, bringing him “to light” shows him that his trust and confidence in us have been well placed. He has traversed a dark and dangerous path having to trust in our relationship as his only source of safety. This successful experience strengthens his confidence in us.

At the altar, he is introduced to the Great Lights of Masonry and provided a simple yet powerful description of their meaning and importance in our daily lives. We take this opportunity to provide our new Brother with his first truly Masonic symbols and begin his instruction on their meaning and usefulness. This begins the process of fulfilling our promises to him to assist him in becoming a Speculative Freemason.

Following the obligation, we are celebrating the transition that has occurred and award him with his first personal symbol of his success. This first and most important symbol of being a Mason, a simple piece of “clothing” which is required at all tiled meetings of Masonic lodges, becomes forever an outward symbol of his commitment to our Lodge and our commitment to this man. It provides the first physical evidence of the existence and strength of our mutually beneficial relationship, which is that which we all seek as did our ancient forefathers when they created their “tribal societies.”

Brother Thomas Smith Webb, in the early 19th century, wrote wise words to accompany the presentation of the Mason's apron describing it as "The badge of a Mason", as well as the "Highest of Honors." I find it particularly important to recall these words during times when power and self-importance can easily become intoxicating.

We again use an experience of uncomfortability to impress upon the mind of this new brother an important lesson. We make a demand of him that is impossible to meet. He again experiences anxieties, fears, and uncomfortability and is again comforted by those around him as the lessons of charity are illustrated. With each repetition of being challenged, uncomfortable, and then comforted, the bond between Brother and Lodge is strengthened.

We then use additional symbols to further this man's education. Providing our new Brother with the working tools of this degree is part of fulfilling our promise first made to him at the time of his first enquiry into our Order. We promised him that through the diligent study of the lessons of our Order, presented through symbols such as these working tools, he would obtain that for which he is seeking.

We then use additional symbols to further this man's education. Providing our new Brother with the working tools of this degree is part of fulfilling our promise first made to him at the time of his first enquiry into our Order. We promised him that through the diligent study of the lessons of our Order, presented through symbols such as these working tools, he would obtain that for which he is seeking.

The educational lectures following the ritual vary from jurisdiction to jurisdiction regarding their structure, format, length, and method of presentation. As these lectures are our primary means of teaching Speculative Freemasonry, the method of presentation should be one that engages the new Brother on an emotional level as well as on an intellectual level. We should remember that the presentation of these lectures is part of us fulfilling our promise to this man.

If we fail to fulfill our promises to provide this man with a thorough and meaningful education about the lessons and principles of Specu-

lative Freemasonry as illustrated in our symbols and highlighted by the experiences of our ritual, the trust developed throughout this process will be destroyed and our “tribal society” of Speculative Freemasonry will soon degenerate into chaos.

At the beginning of this presentation, I alluded to “the dark side” of human nature, and the potential for our emotions to become destructive within societies that are designed to meet our emotional needs. Like our ancient ancestors, we like attention, recognition, and the respect and admiration of others. These are the positive forces that drive us to work harder to the benefit of society. However, the goals of some individuals can shift away from the best interest of the society to maintaining the pleasures and privileges associated with their position and authority. They begin to abuse their power and influence to entrench themselves and their like-minded associates to maintain their status. This shift of focus away from the best interest of the Order, or society, to the interests of the individual has always proven to be detrimental to the survival of the society, organization, fraternity, or Lodge.

But the wise man who truly understands and follows the teachings of Speculative Freemasonry will recognize that he is the servant of the society. He will recognize that the society will benefit from a continuous flow of individuals contributing to the success of the society and will inevitably include developing new leaders and then moving aside as the society evolves.

My Brothers, we are all slaves to the same physical and emotional forces that drove our ancient ancestors to form their tribal societies consisting of mutually beneficial relationships. Speculative Freemasonry provides a unique, structured system of forming and maintaining these essential relationships. As we attend to our emotions as well as the emotions of our candidates, we can benefit the Candidate, the Brothers of the Lodge, and the Fraternity as a whole. Like the ancient craftsman who studies and perfects his skills in all aspects of forging two into one, we, as Speculative Freemasons, need to continue to study and perfect our skills in forging that Masonic bond between Man and Lodge.

Brothers, as we are about to quit this sacred retreat to mix again with the world, let us leave contemplating what has transpired between us this evening. Bro. William Mercer Wilson, PGM, said the following at the 13th annual communication of the Grand Lodge in London, Ontario in 1868.

“We are told that the three great tenets of a Mason’s profession are Brotherly Love, Relief and Truth. And to you, my Brethren, I now say, cultivate them all.”



A Masonic Seal from the Battle of Waterloo

By Wor. Bro. Marshall Kern, FCF.
As presented to Victoria Lodge No. 56

March 2015

Masonic Biography and Introduction

Wor. Bro. Marshall Kern is a Past Master of Victoria Lodge No. 56, Sarnia District. Twice in the 15 years since his Initiation, he has been honoured by his Lodge as Mason of the Year.

He is also a member of The Heritage Lodge No. 730, and he earned the designation of Fellow of the College of Freemasonry, which was presented to him on his birthday in 2004. He is currently the Sarnia District Librarian and Historian.

Wor. Bro. Kern has been published in “Reflections: The Newsletter of The Committee on Masonic Education”. His published articles are drawn from the breadth of his interests and touch on the esoteric topic of happiness, the practical topic of the jobs listed by applicants becoming Masons, and the challenges of being Master of a Lodge.

Outside of his Masonic career, Wor. Bro. Marshall Kern is married and has two daughters who are following their dreams in Montreal and Toronto. Wor. Bro. Kern holds degrees from 3 universities with ‘W’ in their names: University of Winnipeg, University of Waterloo, and Heriot-Watt University in Scotland. To expand this list, his wife of over thirty years holds degrees from the University of Windsor, and one daughter attended Wilfrid Laurier University.

Since retiring from a successful career with Dow Chemical, Wor. Bro. Kern remains active with a sustainable energy think-tank at Western University. But breaking from that ‘W’ trend, he is also teaching eth-

cs for the Nipissing University School of Business.

The topic today is a reminder of events 200 years ago. Please recall that the War of 1812 came to an end in January 1815. Sir John A. Macdonald, our Brother and Canada's first Prime Minister, was born in 1815. Franz Schubert and Gioachino Rossini were performing in the concert halls of Europe. In 1815, dental floss was invented.

The Napoleonic Wars came to an end with the Treaty of Ghent and exile for Napoleon Bonaparte. Just as Masons were present in the armies that fought through the War of 1812, so too were Masons present at the battles of the Napoleonic Wars, including the battle being remembered here, and now – the Battle of Waterloo.

Please welcome Wor. Bro. Marshall Kern as he speaks to us of an artifact from that time.



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As the Battle of Waterloo bi-centenary is marked on June 18th 2015, it may be of interest to note that a Masonic artifact of that time is present in Sarnia District.

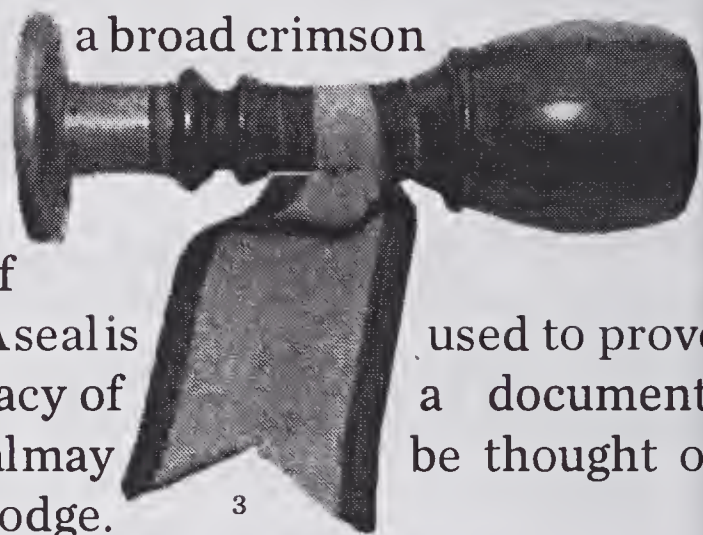
At a regular meeting of Victoria Lodge No. 56 on June 6, 1933,² “an interesting and historic presentation was made to Victoria Lodge by W. M. Lowery in the form of a Masonic Seal which had been in the possession of the family of the donor's wife for over 115 years. The Seal is

now on display in the Lodge room and bears the following inscription: "Masonic Seal of the 71st Regiment, Gordon Highlanders presented to Victoria Lodge No. 56 by W. M. Lowery June 6, 1933. This Lodge disbanded after the Battle of Waterloo by order of the Government." The Seal has been in the possession of the Treas. George McPherson's Family since that time. This attached ribbon is the same as used on Waterloo Medals presented by King George III in 1815."

The Seal is circular, with a braided edge within the circumference. A large Triangle shape is inscribed 71st REGT LODGE No 895 MEMENTO MORI. The 3 spaces between the triangle shape and the edge each bear 4 identical emblems, for a total of 12 emblems. Within the triangle are recognizable symbols including a ladder of many staves, emblems of mortality, and a coffin.



It is wrapped and sewn so it can be secured to the shaft of the Seal is a ribbon. It has a broad crimson centre with dark blue edging.



The Lodge Seal is an important item as Seals are ancient instruments of identification, rank, and authority. A seal is used to prove authenticity, or attest to the accuracy of a document. For a warranted Lodge, the Lodge Seal may be thought of as the ne varieturs signature of the Lodge.

"Raised by Alexander, 4th Duke of Gordon, in the spring of 1794, the Gordon Highlanders ...went on to see extensive action during the war against revolutionary France. From the Netherlands, Egypt, Denmark and the Peninsular War through to the Battle of Waterloo in June 1815, the Gordon Highlanders established a reputation as one of the most effective and dependable regiments in the British Army" ⁴.

The Grand Lodge of Ireland developed the "travelling warrant". "During the 1730s the Irish Grand Lodge began issuing warrants to Freemasons in the British army." ⁵ The Grand Lodge of Ireland is-

issued Warrant 895, on 2nd April 1801 to the 71st Foot, Highland Light Infantry. A duplicate warrant was issued the 3rd of May, 1808. The warrant was returned to the Grand Lodge "in obedience to order of Commanding Officer, 3rd December, 1835." ⁶

What of the role of the Gordon Highlanders at the Battle of Waterloo? Many books, paintings, and movies document the events. A succinct description is this: "Many Scottish regiments took part in the Battle of Waterloo, which ended the 'hundred days' of Napoleon's second coming."

Perhaps the most famous action was that immortalised in the painting of 1881 by Lady Elizabeth Butler, who portrayed the charge of the 92nd (Gordon) Highlanders and the Royal Scots Greys on the French infantry brigades. With over three thousand men, the French advanced on the allied line, which included the remnants of the 92nd Regiment, less than three hundred men. These Gordons were under strict orders not to yield and as the situation reached a critical moment, the Scots Greys appeared at the top of the rise. Stirring legend has it that the Gordons and the Greys together charged the French column, crying "Scotland Forever!" and with the Gordons hanging on to the stirrups of the cavalry horses." ⁷

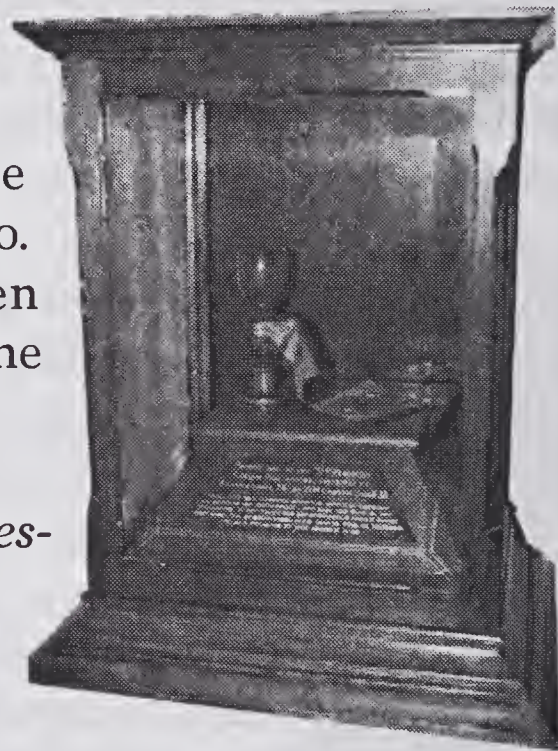
Many Masons were present at the Battle of Waterloo. Three key military leaders were Masons: the Duke of Wellington leading the British, Marshal Ney leading the French Napoleonic army, and Field Marshal Gerhard von Blucher leading the Prussians. Napoleon was not a Freemason ⁸ but his brother was, and many of his officers. Napoleon encouraged Freemasonry because, among other reasons, the Catholic Church was against it, and he was against the powers of the papal states.

The Waterloo Medal and ribbon are well-described in several sources such as Wikipedia.⁹ What is of note is that "This medal was the first award issued to all ranks, and set a precedent for the issue of campaign medals. It was awarded to all those who served at the battles of Ligny, Quatre Bras and Waterloo 16th-18th June 1815." ^{NOTE 10} Some 36,000 medals were issued. The ribbon for the Waterloo Medal is

crimson, with dark blue edging. Thus it is certainly understandable that the ribbon on the Seal could be from one of the issued medals.

From the description of the provenance of this Lodge Seal, together with the available research regarding the Gordon Highlanders, the Warrant issued by the Grand Lodge of Ireland, and the efforts of the Gordon Highlanders at the Battle of Waterloo, together with the description of the ribbon for the Battle of Waterloo medal, it is reasonable to conclude that the Lodge Seal now held by Victoria Lodge No. 56, is over 200 years old and may have been present at the Battle of Waterloo in June 1815.

Display case with seal and sample impression of seal



1: The Battle of Waterloo organization: <https://www.waterloo2015.org/en>

2: History prepared for the Centennial of Victoria Lodge No. 56; 1954, page 25.

3: "The Lodge Seal", Reflections, Newsletter of the Committee on Masonic Education Vol. 19, Issue 4, 2005.

4: From the Gordon Highlanders Museum, accessed February 2, 2015: www.gordonhighlanders.com/ There is a wealth of additional information about the military history of the Gordon Highlanders. The museum is located in Aberdeen, Scotland.

5: Builders of Empire by Jessica L. Harland-Jacobs; University of North Carolina Press, 2007. Dr. Harland-Jacobs delivered the Sankey Lecture in 2011.

6: Article titled "Some Notes On Irish Military Warrants" by VW Bro. R. E. Parkinson. Article found on www.irishmasonichistory.com, accessed February 2, 2015

Blog by Ian Colville at <http://iainthepict.blogspot.ca/2011/06/battle-of-waterloo.html>, accessed February 2, 2015

8: The Freemasons by Jasper Ridley, Constable & Robinson Ltd., London; 1999. There are stories about these leaders in the times leading up to the Battle of Waterloo, and the sad end of Marshal Ney after his defeat.

9: Wikipedia entry, access February 2, 2015 http://en.wikipedia.org/wiki/Waterloo_Medal

10: This description is from Naval & Military Press, in a description for the book The Waterloo Medal Roll. <http://www.naval-military-press.com/waterloo-medal-roll.html>; access February 2, 2015. The book includes a roll of all those who received The Waterloo Medal. The effort to trace the family history of a 'Waterloo man' to Mr. W. M. Lowery and Bro. George McPherson is beyond the scope of research for this short article.



Drama Britannia History

By W. Bro. Bruce Whitmore
Heritage Lodge No. 730

May 2, 2015

N: Smile. You are on Candid Camera. Today that picture would show you here, all dressed up, sitting with Masonic friends in this beautiful sanctuary. On this day 175 years ago, it would not be such a pretty picture. You'd be standing in a wet lands adjacent to a big swamp, swatting giant mosquitoes, unless of course you were a native Chippewa Indian who knew where the trail was to traverse this raw wilderness.

Today, we will present snap shots of the Huron Tract from Indian Path to Corduroy Road to Railroad and Highway 8 leading to Britannia # 170 today.

The names of movers and shakers in the Register of Britannia Lodge have always been leaders in the Seaforth community.

As well, Tiger Dunlop, John Galt, Colonel Van Egmond and the Canada Company set the scene for both Seaforth and Britannia. These colourful men of vision, were Scotsmen, who met in what is now Guelph, to hatch their plan for the Huron Tract.

Vignette #1 -- 3 big men-formal wear

(In kilt) "I'm John Galt. I've enjoyed my fame as a poet. If I had continued to write, I could be famous like my friends Robbie Burns and Charles Dickens, but I'd always be a broke poet. I like money too much. If my Canada Land Company can open up this country all the way to Lake Huron, I could be rich!

"I'm Wm. Dunlop. My friends call me "Tiger." Rum is my favourite tool for negotiation. It could be my red hair that makes me a bit fiery. They don't call me "Tiger" for no reason. ²

'I'm Colonel Van Egmond. I fought against Napoleon at the Battle of Waterloo, and survived. It shouldn't be too hard to engineer a road through the bush to Lake Huron with nobody shootin' at me. All we have to do is keep "Tiger" focused on laying out a trail.'

Dunlop: "Let's have a toast. To blazing a trail!" (Pass around the flask)

All: Here! Here! (Back slaps)

N: In 1824, John Galt had persuaded some rich capitalists in London, England, to invest in one million acres of virgin Crown Land, purchased from the Chippewa Indians. This wedge of land stretched from Guelph to Goderich to Lucan.

Just 2 years later, in May of 1826, Galt and Dunlop met in Guelph with their team of surveyors. They cut down a big maple tree, and that stump became the basis of their land survey, all the way west to Lake Huron.

Vignette #2

(Mime cutting a big maple tree—alternating chops of their axe)

Galt: "This big maple stump will be right in the centre of a brand new town, we'll name, Guelph. The roads will run off in all directions from this stump like the spokes of a wheel."

Dunlop: (Faces west and points far off.) "And 100 miles in that direction at Lake Huron, I'll build another town on the same plan like spokes on a wheel. How does the name Goderich sound to you?"

Galt: Goderich is a good name. Maybe a town with his name will entice Lord Goderich himself, to put some money into the Huron Tract.

Dunlop: "I'll drink to that!" (Dunlop takes a swig from flask)

N: A week later, Dunlop set off to survey the soil, plants and trees of the Huron Tract. The forest was so thick they could hardly see the sun! The hardwoods³ reached up 50 feet before there were any

branches. Dead and rotting timber lay everywhere in the damp darkness of the forest. Insects thrived!

Vignette #3

Woodsman in coonskin hat, fur coat and axe (swats bugs)

Woodsman: “What a joke! Those three dreamers think they are going to build a road for horses and wagons to cross 1 million acres of wilderness. In fact, it is just one big swamp with nothing but rocks, bush and giant mosquitoes. If John Galt comes out here in his kilt, the mosquitoes sure will have a feast! I’d say they’ve had too much rum!”

N: But two short years later, John Galt did open a sleigh track from Waterloo, to Stratford to Goderich. This track was known as “The Huron Road ” or as we know it today... Highway #8.

First came the trailblazers, then the woodsmen to clear the trees, followed by the builders of shacks or lodges where workers could spend the night.

These shacks were built about a day’s oxen drive apart. When they got to the big swamp where you now sit, all signs pointed AWAY from a future Seaforth. Where the traffic lights are now, a sign was nailed to a big maple tree...the sign read “Guide Board Swamp. (N. sets) (The sign showed Harpurhey and Goderich to the west, Brussels to the north and Egmondville to the south.) No Seaforth!

Vignette #4 Two Travellers (*valices*), (*walking sticks*)

#1: There is still nothing here! The only progress I can see is that the sign, “Guide Board Swamp”, has moved from a maple tree to this signpost. It still shows, WEST...Harpurhey... 1.25 miles, Goderich ... 18 miles, Brussels....north 15 miles and Egmondville...south 1.25 miles.

#2: “I’ve heard that somebody wants to name this crossroads, Seaforth. The first part of the name is correct. It is like a sea ... flat and full of water... a good place to live if you are a duck or a beaver. Let’s go a

nile and a quarter south to the Van Egmond Inn to stay the night.”⁴

N: Galt’s settlement plan was unique. Build a road and they will come! People will travel that road; find a site they like, build a house, clear the land and plant a crop. Organized development is better than letting people squat haphazardly, then building roads every which way... like Kitchener-Waterloo!

Now Galt was ready to advertise this land of milk and honey in the Old Country to attract good men and women with skills and ambition.

Vignette #4a---2 settlers (tools---shovel and fork)

#1 “Watch for black walnut groves. Black walnut grows in THE best land. That’s where we want to start farming.”

#2 “Well, this place looks good. Let’s stop talking, begin clearing, and start farming!”

N: The selected craftsmen from Britain and Germany, knew how to split a field stone, erect an ashlar wall or build a dry stone dyke. These master craftsmen knew practical geometry and could swing an adze to dovetail and fit the logs and stones perfectly.. (Galt was not a Mason but that sounds Masonic to me!)

As you drive thru Stratford, Seaforth and Goderich today, you can still see big square stone houses, with keystone well and truly laid and its corners still plumb. However, the reality of very cold Huron and Perth winters (like 2015) soon reduced the size of elegant and lofty rooms to save heat, while retaining the beautiful classic facades.

These craftsmen were skilled with brick, stone and wood. As they cleared the forest there was lots of wood to build split-rail fences, the tree root puller, water wheel gears, wooden bowls and farm implements.

John Galt’s Canada Company was successful because his business plan provided reasonable financing for good men to farm the Huron

Tract. The land was laid out in 1000 acre blocks containing 10, one hundred acre farms. Each block was one and a quarter miles square. The savvy Colonel Van Egmond bought land ⁵ next the river so he'd have waterpower to run a gristmill and a sawmill. Thus, the enterprising Van Egmond grew both Egmondville to the south and his favourite... Harpurhey, a mile west of Seaforth.

Harpurhey can boast of a connection to a renowned Mason. In the spring of 1837, OTTO KLOTZ, a young, 19 year old German accompanied a load of wheat to the Americas for his uncle. In America, he met a German from Upper Canada who persuaded him to try farming in the Huron Tract. Thus, Otto Klotz arrived in Harpurhey.

Vignette #5 Man...Otto Klotz

"I'm Otto Klotz. My first language is German, so my English has a heavy accent. However, one thing I do know. After two months in Harpurhey, clearing bush and building log cabins, I want to leave already. Being a hotelkeeper in Preston will fit my nature much better. A pioneer in Huron County, I sure am NOT."

N: Every year, all lodges in Ontario, reconnect with Otto Klotz, because Otto Klotz wrote the General Charge, in the Installation ceremony. Otto's thick German accent kept him from seeking to be Grand Master, but his many Masonic contributions, earned him Honorary Grand Master status, anyway.

If Otto Klotz had stuck around, his name could have been in the Britannia register and he could have cashed in on the success of the farming of wheat. At that time, there was still nothing here at the Crossroads, while Egmondville, 1.25 south and Harpurhey, 1.25 west thrived. Who could have guessed that a new town could arise from a swamp?

Everybody could see that Stratford and Guelph were thriving, while Goderich stagnated. Bringing in supplies by ox and wagon on a corduroy road was too slow. A railway was the answer.

Indeed, railway fever was in the air. Even rumours of a railroad inflated land prices. But not everyone was happy about the Iron Horse.⁶

Vignette #6....Railroad

[Four men enter in a line dressed as railroad men---striped overalls and caps. The engineer, the lead man blows a train whistle. Other man has hand on shoulder to simulate a train.

Protester: “Stop the train. Stop the train. You and your railroads! I’ll have nothing to do with your railroads! If God intended His children to move that fast, He would have equipped us with an engine and a smoke stack, rather than with a heart and a soul.” (Shakes stick or cane at train)

Engineer: “Stand aside. Stand aside. In the name of progress, the train must pass.” (Blows horn again- march out undeterred) (Protester exits in defeat)

N: And the trains did come. The first train whistled through Seaforth on June 28, 1858 ... but not without stories and not without politics.

At the time of 1837 Rebellion, our own Colonel Van Egmond went to Toronto to command Wm Lyon McKenzie’s Rebels. The rebels lost and Van Egmond went to jail for treason. When he died a few weeks later, the gov’t confiscated his 13,000 acres in the Huron Tract and sold it at auction. Eventually the land came into the hands of land speculators, named the Sparlings Brothers, who wanted a Railroad adjacent to their holdings to increase the value of their land. Lawyers for the Sparlings Bros. were MacDonald and Patton of Kingston. When I put Kingston and MacDonald in the same sentence, likely you guessed that I spoke of John A. MacDonald, who would become the first PM of Canada in 1867. MacDonald was a Mason and a mover and a shaker whose influence extended all the way to Seaforth!

Vignette #7 Sir John A. and George Sparling.
(Top hats, waistcoats, flask)

Sparling: “Good to see you again, John A. We Sparlings have bought up some land in a place called Seaforth. John A., can you help in locating a railway close to our land holdings?”⁷

John A.: “Well, if I win the election to be the first P.M. of Canada there must be a railroad from sea to shining sea to keep this country together. It’ll be good practice to arrange for your railroad. Let’s drink a toast to ... where was that?”

Sparling: Seaforth.

John A: Yes. To Seaforth. (They drink a toast)

N: The railroad track is located inside the south boundary of Seaforth. Some railroad companies prospered. Some went broke. But there was no turning back.

Because of the railroad, Seaforth became the centre of the wheat trade in Ontario, handling even more wheat than Toronto. Wheat built those big homes on Goderich Street that you saw as you came into town today from either the East or the West.

Smart business men followed the railroad and relocated their foundries, factories and mills from Egmondville and Harpurhey to Seaforth. When you move wheat with horses and wagons, that mile and a quarter closer to the action made a difference in time and cost. One grain trader was Alexander Slemmon, of Clinton. Better still, he was a Mason.

Vignette 7---new Lodge

Seaforth man: “Alex Slemmon, you can come down from Clinton any time you like because the price of wheat goes up when you are into town to buy grain! Alex, can we talk about something else for a minute? I’ve heard that you are a Mason.”

Alex: “Yes and proud to be a Mason.”

Seaforth man: “How do you start a lodge? Seaforth needs a Masonic Lodge.”

Alex: “First, you need a sponsoring Lodge. Our Clinton #66 where I am a Past Master could be your sponsoring Lodge. I can bring at least 7 other members to 8 affiliate and then we can initiate Seaforth men into your new Lodge. Grand Lodge will give you a number in the sequence, and then you will need a name for your lodge.”

Seaforth man: “The locals have been discussing the idea of a lodge. A lot of our forefathers came from England. We like the name Britannia.”

N: That was 1865, 2 years before Confederation, 1865. The first meeting of Britannia Lodge was Mar 3, 1865 with Alex Slemmon, the grain trader from Clinton Lodge No 66 as Wor. Master. In the next few months they initiated 10 new members to qualify for a Grand Lodge charter that summer on July 13, 1865. In just 4 years, 89 new Masons were initiated into Britannia. Member No. 48 was, Alexander Armitage, a Seaforth grain trader, a mover and a shaker. I’ll come back to Bro. Armitage in a minute or two.

There we are... wheat, a railroad, a village with streets and BRITANNIA LODGE..

Then came 1867 ... got ...Canada; the first Prime Minister, and the village of Seaforth. (SIGN put up)

Let’s celebrate this great country. Please stand and sing together “This Land is Your Land.” (with fiddles— verses) Please be seated.

N: If you thought 1867 was a good year... 1868 is even better for Seaforth!

Vignette #8--- Newspaper seller....salt
(bundle of papers—waves one)

“Extra. Extra. Read all about it. Salt is discovered right under your feet just south of the railroad tracks. Salt is discovered under Seaforth! Get your EXPRESS paper here.”

N: In no time the movers and shakers had three salt works established. Sparling was a partner in one salt works and our own Bro. Alexander Armitage managed another. Salt brought barrel factories, sawmills and demand for firewood. The nine names of many enterprising Masons shared in the boom, but the boom only lasted 20 years because there was TOO much salt. Hence, Goderich became and still is the capital of the salt industry.

But in the meantime, January 1, 1875....

Vignette #9---Newspaper seller....town of Seaforth (*Waves one*)

“Extra. Extra. Read all about it. Seaforth is a town! Seaforth is a town! The Mayor is Alexander Armitage. Get your HURON EXPOSITOR paper here.”

N: Since Bro Armitage served as Mayor, 13 more Masons have held the Mayor’s job including W. Bro. Alf Ross in 1983-1988, our current Director of Ceremony and today a fiddler.

Three months after Seaforth became a town, March 3, 1875, Britannia Lodge moved from an upper hall at the traffic lights to our present location, downtown. This move turned out to be very timely.

Vignette #10 Two men in firemen hats, with ladder, hose and pail.

N: Just 19 months later...Sept 6, 1876, fire burnt five acres of Seaforth to the ground, leaving nothing but ashes. But nobody was hurt.

Firemen #1: “It’s all gone. All the stores on both side from the mair

corner to John Street and both sides of Goderich Street for one whole block east. All gone!"

Fireman #2: "All those frame building. We didn't stand a chance with this poor, old equipment and hardly any water. It's a good job that the Lodge moved downtown last year. We'd have lost all of our furniture and our records in this fire."

N: But it's an ill wind that brings no good. Seaforth was re-built with brick and block, to give us the precious Victorian heritage you see today on Main Street.¹⁰ Seaforth grew, the population grew and Huron Masonic District grew. By 1885 there were so many brethren that Huron Masonic District to split into North and South Huron.

Seaforth got churches and schools, a hospital and the Town Hall, the telephone and hydro. During WWI, even Guy Lombardo came to town with his dad's orchestra to play for a dance at the Odd Fellows Hall (1916). But Britannia Masons were not to be out done by the Oddfellows!!

When Britannia held their annual Ladies Night Ball, Cardno's Hall was the place, where Masons and their friends wanted to be, in their Sunday best. The beautiful hardwood floor was a dream to waltz on. Get your partners for The Westphalia Waltz.

Vignette #11... 4 or 5 Fiddlers, piano and 2 couples dancing (space limit)

N: Movers and shakers continued to join the Lodge....fiddlers, millers, black smiths, teachers, merchants, doctors, 13 future mayors and two members of Parliament.

N: Member 267 on the register, Jan 3, 1910 was Wm Golding, a machinist at the Foundry. (escorted by deacon in apron).Kneels.

Vignette # 12 (Frank Golding)

Deacon-- "State your several names...William Henry Golding. Rise

newly obligated Brother.” Frank: “That was my father, William Golding. I am Bro. Frank Golding. I’m 92 and very much alive. Before I was even born, Britannia had initiated my father who would become Mayor, a Member of Parliament and the only Senator from this riding ever appointed to the Upper House. A true mover and shaker, dad lead the drive to establish the first hospital in Seaforth in 1928. Mind you it was just a converted dwelling but IT WAS A HOSPITAL.” And, oh yes, the cenotaph was his idea too, in 1922.(Exit)¹¹

N: The first World War was declared in 1914. One hundred and forty-two young men and women from Seaforth enlisted for adventure, patriotism and a sense of duty.

Britannia lost three brethren in WWI...Bros. Archibald, Cluff and Weiland.

As the war wound down, the veterans came home, bringing the flu bug, which contributed to the flu epidemic of 1918.

Vignette #13 (*4 men enter in suits with casket plus a man carrying a small one for a child, keep on walking slowly as words spoken by pastor---wears black gown*)

Pastor reads: “We commit the bodies of this man and his child to the ground, earth to earth, ashes to ashes, dust to dust. May God bless them and keep them. May God’s face shine upon them. May God be gracious unto them and grant them peace. Amen”

N: The deadly influenza bug had no respect for age or station in life. Surprisingly, Britannia initiated 25 new members as returning veterans sought to continue the male comradeship of war.

Then came the Stock Market Crash in 1929. Many members fell into arrears and initiations dried up because even good men had no money to become a Mason. This letter might explain the desperation..

Vignette #14...Depression letter – *shabby man enters, sits on stool, reads*

Seaforth, Ontario

March 25, 1935

Dear Prime Minister Bennett,

I am writing you these few lines to let you know the kind of hardships I am in and I am wondering if you could help me out. I have had no work for the past 3 years, although I have a good education. I have a pair of shoes; well, you cannot call them shoes, for they are just about done, one suit of clothes which I have on my back and only one shirt and I have tried to get a job everywhere but could not. I even tried going on the road like the transients but I found out that wouldn't do, so I am writing you these few lines as a plea for a donation of any kind, and I would also be obliged if you would try to find me a job. I have 3 years of high school education and I am 23 years of age, old enough to vote.

I remain, yours truly,

Mr. Charles Robson

P.S. I had to borrow this writing paper and envelope and will have to borrow a stamp to mail it to you.

N: R.B. Bennett was Prime Minister of Canada (1930-35) and a true Mason. Mr. Robson did receive a reply in which was enclosed a \$2.00 bill. There is no record of Mr. Robson becoming a Mason in Seaforth.

Mr. Robson was not the only hardship case in Seaforth. Bennett buggies appeared on Main Street when hard-up farmers, who could not afford gas, took the motor out of their model "T" and hitched a team of horses to the front to revert back to a buggy. Farmers can always find a solution.

It was at that time, in 1938, that the Lodge elected a Worshipful Master who was a farmer AND a trucker, a farm implement dealer and an inventor. If there was any nonsense going on, you could be sure the instigator was W. Bro. Gordon McGavin. Who else would "borrow" Bro. Sgt. Snell's police revolver and replace real bullets with wax bullets and scare the devil out of everybody at a wood bee!

Let's look in on a Lodge meeting Apr 1938. W. Bro. Gordon McGavin presiding.¹³

Vignette #15...Lodge meeting. (1st Monday, April 1938; G. McGavin in East)

W. Bro. McGavin: "Bro Secretary what do we have under New Business?"

Secretary: "W. Bro. McGavin. You asked me to remind the brethren that this Saturday, is the wood bee in your bush on the 12th of McKillop. If all the brethren show up, we can cut and haul enough wood to last the lodge all winter."

McGavin: "If we start at 9 am sharp. And the brethren bring an axe or a saw, my team and wagon can haul the wood up to the barn yard."

N: The brethren came with axes, saws and strong backs. Then the wood was loaded on McGavin's truck for the trip to town.

Vignette 16a Wood bee. (Second 2 men carry buck saw)

#1: "They say that cutting wood warms you three times. When you cut it. When you stack it and again when you burn it."

#2: "Hauling two cord of wood makes a man thirsty. We better have a little shot of rum to warm up the soul."

#1: "I'll drink to that. (two men drink a toast, then leave)
(two men carry an armful of wood through)"

#3: "Let's get this wood up into the ante-room."

**Vignette 17 (Pot bellied stove, spittoon story),
Wife of Jr. Steward (dress and laundry basket)**

Woman: "I know what goes on those Masonic wood bees. They'll be up to no good, I'm sure!"

"I'm Mary McLean. My husband is David. I'm glad David is a Mason

but I'm glad he's Jr. Steward of the Lodge for only one year. On lodge night, our supper gets¹⁴ cold because he has to go over to the Lodge to get the fire going so it's warm for the brethren. He says he's got the best seat in the house, because it's close to the pot-bellied stove. If I want him to come home early, I tell him to make a smaller fire. That way the long-winded, Wor. Master McGavin, at the other end of the lodge gets cold sooner and talks less. Then my David comes home earlier and we cuddle by our own fire.

At least I know where he's been on the first Monday of the month. He comes home smelling of cigars and limburg cheese. I can put up with that smell on his breath. But I draw the line at that spittoon. They can wash that stinking thing out themselves, if they want to impress the Grand Poobahs. So there!" Exit.

N: In Sept 1939, England and Canada declared war on Germany. Over the next four years, 350 men and women from the Seaforth area enlisted. Twenty died. Britannia lost only one brother.

The summer of 1940 was a dark time for the Allied Forces. Most of Continental Europe, including Paris, had fallen to the Nazi and Hitler was preparing to invade Great Britain. Britain elected a Mason, Winston Churchill, as Prime Minister. He spoke in Parliament.

"The Battle of France is over. The Battle of Britain is about to begin. To win this war, Hitler knows he will have to land on OUR island. This CANNOT be!"

Never in history had nations tried to defeat each other in the air but in Oct. 1940 Hitler made a fatal mistake. He hesitated! This allowed Canada and Seaforth and Britannia's Bro. Wm Golding to step up to the plate.

N: It's New Years Eve, but 1941, did NOT look like a Happy New Year. The Allies are losing the War. Germany is expected to attack Britain in the spring. Action is needed NOW. Huron County MP Wm Golding was briefed on the plan that New Years Eve. Our airmen must be trained in radar, right now, to intercept German planes before they

reach Britain. There is a farm at Clinton, Ontario, 10 miles inland from the bluffs overlooking Lake Huron, which perfectly simulates¹⁵ the coastal conditions of Britain. Get the train back to Seaforth tonight and issue a press release tomorrow.

Vignette #18

Frank reads press release (his guide outfits Mr. Golding with hat, coat and carries briefcase for him)

(Wm H. Golding, MP goes to centre stage.) “Good afternoon ladies and gentlemen. It’s good to be back home, even just over night. I have been authorized by C.D. Power, Minister of Air Defence, to make the following statement to the press.”

Reads. “There will be a training school built south of Clinton. The Tyndall farms have already been acquired under the War Measures Act for this purpose. I am not at liberty to divulge the type of training how many trainees or the number of support staff. This will be like a self-contained town with police, fire hall, PUC, Medical facilities Churches and sports field, curling club, swimming pool and arena. Many local civilians will be hired. This school will be a boon to Clinton and to Huron County. You can print this now and watch the construction unfold to get your next scoop.

Now if you will excuse me, I’m returning to Ottawa tonight for an important committee meeting tomorrow. Thank you. Good day.”
(Frank and guide exit)

N: In just 14 weeks, during a Huron County winter, that site went from farmland to a training facility including roads and 40 buildings. By the end of the war, 8000 Canadians and Americans were trained at the Clinton Radar School, known today, as Vanastra. Britannia’s Bro. Wm Golding had set the scene. But it was Clinton Lodge that benefited from new members from among those young airmen.

Vignette #19...

(KNOCK, KNOCK) Telegram Boy with cap, telegram

“Are you Mr. and Mrs. Casson?” *(nods)* YES!

"Are you the Father (parents) of Frank Casson?" (nods) YES! ¹⁶

I have a telegram from the Dept. of National Defence.

"Dear Mr. and Mrs. Casson.

The government of Canada regrets to inform you that your son, Frank Albert Casson, was shot down over Ceylon, captured by the enemy and listed as an official POW in Japan. Your son succumbed to malaria on August 6, 1945.

We are sorry for your loss. May God be with you and grant you peace."

Signed

Yours sincerely,

W.R.Gunn,

RCAF Casualties Officer, Ottawa, ON

(shake hands & exit AND/ OR Cassons leave with Mrs. head on Mr. shoulder shaking with grief + handkerchief)

N: At Britannia's November lodge meeting, we honour our veterans and our fallen soldiers in our annual Empty Chair Ceremony.

Vignette #20

Empty Chair (counterclockwise) (ages on May 2, 2015)

(Brethren in aprons, begin to enter as soon as I begin to speak.) Enter brother #1 carrying empty chair, brother #2 with black cloth, #3 carrying the small white cross and placed on the chair on top of cloth, #4 places FC apron in front of cross on the chair.)

N: Note that these brethren and these props enter the Lodge, counter clockwise, to symbolize the fact that, for the fallen soldiers, time has stopped. (They exit)

N: Please stand for the reading of the Britannia Honour Roll.
Brother Secretary, if you please.

WWI

- Private Andrew Wm Archibald, d. April 4, 1917, age 25
- Lieut. Francis Nicholas Cluff, d. Aug 28, 1918, age 24
- Private Frank Wieland, d. Oct 15, 1918, age 28

WWII

- Pilot Officer Frank Albert Casson, d. Aug 6, 1945, age 21

We cherish their memory in our heart.

Please join us in 1 verse of How Great Thou Art.

(fiddles) Still. (During the hymn the escort brethren will bring the veterans from front pew to the stage facing the audience) After the hymn---Please be seated.

N: At our first ceremony in 2006, 13 living veterans, representing every branch of the military, were introduced at the altar. Today only four survive. I'd like you to meet them.

(Introductions at the altar by guide.)

- Bro. Major Frank Golding, RCAF, age 92
- Bro. Ross Smale, Royal Canadian Tank division, age 92
- Bro. Frank Phillips, RCAF, age 92
- Bro. James Brown, Army, age 90

N: How do you receive our veterans? APPLAUSE

N: The brethren will now perambulate clockwise in a poppy parade as a symbol of hope. Place poppy and exit.(Frank and guide are last stay on stage)(others exit)

N: Major Frank Golding, Commander, RCAF Station, Clinton, please assume the floor. It is January 2, 1971. ¹⁸

Frank: Almost to the hour, 30 years ago my father, Senator Wm Golding, announced the creation of an RCAF training school on 200 acres of farmland south of Clinton. That era is coming to a close. This is notice that all students, as planned, will attend graduation parade at 9 am, August 31, 1971 and be on their new postings that same day by 5 pm. Today, I announce that the flags will be lowered for the last time on March 31, 1972 with due ceremony, while a lone piper accompa

nies me on the deserted parade square. I will be assigned to new duties as Deputy Commander of Ipperwash Army Camp until my honourable discharge Sept 3, 1983, with 42 years of military service by that time. The RCAF base, Clinton will be sold at auction.”

N: War is international. The Clinton Radar School served our international allies. The Empty Chair Ceremony is also international, originating in the USA.

Speaking of international, Britannia Lodge and Lincoln Lodge No. 504 in Detroit had a cross-border exchange for many years.

Vignette #22

(Enter 3 brethren, bat and glove, with USA flag and 2 plates to place at proper stations) (Wave flags---it is a party)

N: During a visit, the brethren would attend Lodge, take part in a degree, attend a Tiger's baseball game followed by dinner and billeting in private homes. Gifts were exchanged.

In more recent years, Britannia has connected with other Lodges in North and South Huron as some Lodges amalgamated with neighbouring lodges.

Vignette #23...

Amalgamations. Enter three brethren carrying framed certificates. These brethren could announce their role. Present to W.M.¹⁹ A Britannia Lodge meeting is in progress.

Sec---W. Sir, The next order of business is receiving visitors. *(They enter)*

Greg: W. Sir, will you meet us on the level at the altar?

1. “I’m W. Bro. James Craig. Clinton No 84 became Morningstar-Clinton No 309 in Carlow. Britannia lost our sponsoring lodge. (Dec 9, 2009) “I present this historical document---the page from our Clinton minutes in 1864 showing that we sponsored Britannia Lodge.”

2. "I'm V.W. Bro. Doug Cooper. Huron Lodge No. 224, Hensall is amalgamating with Lebanon Forest No. 133 in Exeter. Britannia inherited their Third Degree Tracing Board. (Nov 07, 2011) "Please dedicate this tracing board to service in Britannia."
3. "I'm R.W. Bro. Murray Hoover. "St Johns No. 284, Brussels amalgamated with Wingham No. 286 and we donate our working tools and cabinet for service in Britannia Lodge." (Nov 05 2012)

W.M. "Thank you brethren. Please resume your seats." (All exit)

N: Change is the only constant, but there are always movers and shakers. If you have been watching U-TUBE you will know that Britannia and Seaforth could be on the verge of becoming an even more important tourist destination. Maybe the next time you are in Seaforth, we will know for sure who painted the 4 murals above the principal chairs in our upstairs lodge location, about 130 years ago. Was it Wm. Cresswell? Was it George Reid? Who? We do know they were contemporaries of the Group of Seven. We have already been advised to raise our insurance a LOT, because we could be sitting on a Canadian Art treasure perfectly preserved in our old Lodge room upstairs which will become a museum, anchored by those 4 original paintings



Because of movers and shakers like Bro. Alf Ross and Ken Campbell the Grand Master, and Grand Lodge, will dedicate our new lodge

room downstairs, today.²⁰ Because of movers and shakers like Bros. Alf Ross, Ken Campbell, Bill Strong, as well as, the late Bros. Ken Cardno and Marlin Vincent, Seaforth has an arena, the hospital and the Board of Education offices.

Because of three generations of McGavin brethren, The International Plowing Match was staged in Huron in 1946, 1966, 1978, 1999 and 2017. Eight past and present Grand Lodge officers are among our ranks. Names include...Butson, Campbell, McGavin, Gibson, Strong, Hutton, McDowell and Whitmore.

Who are the movers and shakers who will steer the next phase of Britannia as our museum is rolled out to Masons, the Art world and our children's children? Let us now create a time capsule for our children's children to preserve the precious heritage of Britannia and Seaforth.

Vignette #24 Time Capsule.

(Each brother in cast announces and places a card)

1. Bible Bill Aberhardt left Seaforth, becoming Premier of Alberta in 1935.
2. Cooney Wieland of Egmondville played for the Boston Bruins, Ottawa Senators and Detroit Red wings winning 3 Stanley Cups. 1925-39
3. Seaforth boys, McLLwain, Devereaux, Murray and Driscoll make the NHL in 80s & 90s.
4. Howard Hillen Kerr, founder of Ryerson Polytechnic college.
5. The Toronto Maple Leafs almost get into the NHL playoffs in 2015.
6. Lloyd Eisler, Olympic Figure skating bronze medalist. '92 and '94. Son of our late Britannia Bro. Lloyd Eisler, Sr.
7. Operation Coathanger was the District Project in South Huron in 1996-97.
8. Int'l Plowing Match—Huron County-- 1946, 1966, 1978, 1999, 2017.
9. Senator Bro. Wm Golding, Canadian Parliamentarian. 1936-1961
10. Our veterans ...Jim Brown, Frank Golding, Frank Phillips and Ross Smale
11. South Huron Trestle Board 2014-15; DDGM--John Gibson, proud to represent the GM this year.²¹

12. G.M. reception to honour M.W. Bro. Donald A. Campbell on Britannia's 150th Anniversary, May 2, 2015, and Lodge dedication.
13. Heritage Lodge No.730 visit, May 2, 2015 for Britannia's dramatization.
14. W.Bro. Bert Dennis, Seaforth boy, architect for the new ground floor lodge. Proud to deposit a copy of the drawings.
15. Those immortal names will always be remembered. John Galt Tiger Dunlop and Colonel Van Egmond
16. Pictures of our upper lodge room complete with photos of the four original art paintings.
17. BW---Brethren I'd like to add one thing... Today's drama script in which you all participated.....

(Close lid of Time Capsule by our DDGM).

DDGM John Gibson- LADIES AND GENTLEMEN, THAT IS OUR STORY.

And you all say... So Mote it Be

CAST—

R.W. Bro. Jeff French

V.W. Bro. Cliff Coultres

W.Bro. Bert Dennis

R.W.Bro. John Gibson, DDGM

Bro. Frank Golding

W. Bro. Barry Gordon

R.W. Bro. Greg Hazlitt

R.W. Bro. Barry Hutton

& Wendy Hutton

W. Bro. James Hugill

Bro. Richard Marrier

R.W. Bro. Bob McDowell

V.W. Bro. Neil McGavin

Bro. Mark Stackhouse

V.W. Bro. Bill Strong

Doreen Strong

Margaret Whitmore

VETERANS—

- W. Bro. James Brown
- Bro. Frank Golding
- Bro. Frank Phillips
- W. Bro. Ross Smale

STAGE MANAGER-- W.Bro. James McLeod

MUSICIANS—

- W. Bro. Bert Dennis
- W. Bro. John Jewitt
- Bro. Murray McCall and Sherry McCall
- W. Bro Alf Ross
- Bro. Mark Stackhouse and Margaret Whitmore

NARRATOR AND PLAYWRIGHT—

R.W. Bro. Bruce Whitmore 22

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The Masonic Life and Times Right Worshipful Brother Sir John A. Macdonald

Presentation to: Heritage Lodge No. 730

Old Fort Henry, Kingston

By V. W. Bro. Daneil J. Glenney, Grand Archivist

October 17, 2015

Introduction

2015 marks the bicentennial of the birth of one of Canada's most important individuals, our first prime Minister, Sir John A. Macdonald. It therefore seems fitting that we should take some time to honour his memory. Most Canadians recognize the name Sir John A. Macdonald, and would be able to relate the main contributions of his political career.

Several distinguished Canadian scholars have done an admirable job over the years of recording and analyzing Macdonald's incredible political career. But this paper will instead focus on Macdonald's Masonic career. This is a most significant but little known aspect of his story, and the times in which he lived. Without this particular window on the past, one is left with an incomplete picture of Macdonald the man.

Given the secrecy that has traditionally shrouded fraternalism in general, and Freemasonry in particular, this particular aspect of Macdonald's life is not discussed in any of the major scholarly biographies. Macdonald himself was a very private man, and his personal papers show little beyond politics. His fraternal history must therefore be pieced together from a variety of sources, such as Lodge minute books, and Grand Lodge Annual Proceedings.

Macdonald's Early Years

While Kingston rightly claims him as their own native son, Macdonald was actually born in Glasgow, Scotland on January 11, 1815. The family immigrated to Kingston in 1820, when the young John Alexander was 5, to join other Macdonald relatives.

As was the case for many immigrant families, establishing a new life in Upper Canada was not without financial hardships. But somehow, funds were found so young John, at the age of 10, could attend Midland District Grammar School in Kingston. Macdonald left school at the age of 15 to begin his working life as an apprentice lawyer with George Mackenzie back in Kingston. As he would say many years later, *"I had no boyhood, from the age of 15, I began to earn my own living."*

Macdonald acquitted himself well as an apprentice lawyer, and was called to the Bar in February, 1836. He was now fully qualified at 21 years of age to practice law, and operated his own office in Kingston.

Rebellion of 1837

The Rebellion of 1837 was an event in Macdonald's life, which would confirm his political views, and set him on the path of his political and Masonic career.

In the years after the War of 1812, the colonial administration and leading businessmen of Upper Canada became more conservative in the face of republican influences from the United States. These ruling groups in the Province consolidated their power under the name of the Family Compact.

More progressive elements in Upper Canada became frustrated by what they saw as abuse of power and favouritism by the members of the Family Compact. They alleged that the Anglican Church had unfair government support over Methodists, Baptists, and Roman Catholics. Other grievances included lack of public education, poor roads, land grants to a select few, and political corruption in general.

One prominent journalist who would have been very familiar to Macdonald was William Lyon Mackenzie, a radical reformer, and owner - publisher of the newspaper the Colonial Advocate. Mackenzie believed that the Legislative Council of Upper Canada should be elected, not appointed.

Back in January, 1827, Mackenzie had applied for membership in a Masonic Lodge in York, now known as Toronto. His application was rejected, further alienating Mackenzie in his views towards his perception of the establishment of Upper Canada.

At this time, Freemasonry was embroiled in the scandal of the Morgan Affair. A scoundrel named William Morgan lived in Batavia, New York. He gained access to a local Masonic Lodge, although it is doubtful that he was actually a Mason. Angered by what he perceived as unfair treatment by the Lodge, Morgan sought revenge by publishing a book in 1826, called Illustrations of Freemasonry. His book described the private rituals of the Order in detail. Freemasons in both Canada and the United States were outraged at this breach of secrecy. Morgan subsequently disappeared in mysterious circumstances. It was alleged, but never proven, that he was murdered in a plot organized by American and Canadian Masons.

The furor arising from the Morgan Affair brought disrepute on American and Canadian Freemasonry. Many Lodges in both countries declined or went into darkness as a result. The controversy contributed to the perception that the Craft was a sinister, secretive organization. Mackenzie, in an effort to discredit Upper Canadian Masons as elitist members of the colonial establishment, published his own sensational versions of the Affair. He even went so far as to publish Morgan's book, making him extremely unpopular in Upper Canadian Masonic circles.

By 1837, the grievances in Upper and Lower Canada led to open revolt, under the leadership of the firebrand William Lyon Mackenzie. Macdonald, as a young man of 22, was subject to service in the Upper

Canada Militia. His Regiment, the East Frontenac Militia, was called up to patrol the strategic areas around Kingston.

Macdonald and the other Kingston men shouldered their flintlock Brown Bess muskets, left over from the War of 1812, and learned infantry drill. At one point, Macdonald was considered for advancement to Ensign, a junior officer. However, the Rebellion was put down before Macdonald could be promoted.

Although he did not fire a shot in anger during the Rebellion, he had shown his true loyalty, by marching with the Militia to support the Crown. Macdonald had earned the distinction of being a veteran.

Reform in Upper Canada

The events of the Rebellion helped Macdonald refine his view of the British Empire. He was a strong advocate of the potential of Upper Canada and British North America, but at the same time, believed that connections with the Mother Country must be preserved. More and more, he saw the links to Great Britain and the Monarchy as one of the key defenses against the threat of republicanism and annexation by the United States.

Across the Atlantic, the British Government finally realized that some serious reforms were required in both Upper and Lower Canada. Accordingly, they appointed Lord Durham, as Governor General and High Commissioner of all British North America. A much respected, capable and progressive politician, his political views had already earned him the nickname of Radical Jack. His instructions were to investigate the causes of the Rebellions, and to recommend reforms that should be carried out in the colonies. He arrived in Canada in May of 1838.

Lord Durham as Governor General had a major advantage over some colonial officials, in making contacts in Upper Canadian society. He was a British Freemason, which would have opened many doors for him in Upper Canada at all levels of society.

In addition, the membership in the Craft, of such a respected British colonial official as the Governor General, dispelled the notion left over from the Morgan Affair, that Freemasonry was some sort of sinister organization. Membership in a Masonic Lodge for Upper Canadians, by copying the Governor General's example, became respectable once again for young gentlemen such as Macdonald.

A conciliatory response in most areas to the causes of the Rebellion was wisely recommended by the Governor General, in his famous Durham Report. He placed the blame for the Rebellion on blunders made by the British Colonial Office, and blatant self-interest from the members of the Family Compact. In general, by advocating a move towards more democratic institutions, he laid the foundation for Responsible Government in all of British North America.

One of the immediate results of Lord Durham's Report was the creation of a new Province. The British government passed the Act of Union in 1840, which called for the amalgamation of Upper Canada (now Ontario) and Lower Canada (now Quebec) into the United Province of Canada. Upper Canada became Canada West, Lower Canada became Canada East. Colonial government consisted of a Governor appointed by the British Colonial Office, along with a number of appointed and elected officials. Kingston was first chosen as the new provincial capital, but many sessions would be held in Quebec City.

Macdonald the Young Politician

With the events of the Rebellion finally behind him, Macdonald was free to concentrate on developing his career and then his fraternal connections within the community. His law career prospered due to several high profile criminal cases. In an era without movies or television, controversial legal cases served as high drama within the community. Courtrooms were filled with spectators, while newspapers reported the latest details. Macdonald became a well-known celebrity.

Business ventures also widened his contacts. He was involved in real estate, corporate law, banking, and similar activities in Kingston, Toronto,

Onto, and Montreal over the years. In 1843 his emerging legal profile greatly assisted him, when he was elected as alderman for the city of Kingston. Then, in 1844, he gained more notoriety when he was elected as the Conservative member of the new provincial legislature, governing the United Province of Canada.

Alcohol

One feature of Sir John that cannot be ignored in this era, was his legendary habit of excessive drinking. In fact, one of the Brethren, in somewhat as a joke, asked me if I was planning to have a silver flask in my vest pocket while I gave this presentation. One may well ask, why did he drink so much?

Alcohol was a common feature of 19th century Canada. Any man who did not drink, and drink heavily, was regarded with suspicion. Alcohol was inexpensive, and was produced in distilleries and breweries in almost every town. Drinking to excess was expected at weddings, funerals, barn raisings, and other pioneer work bees as part of the event. On the frontier, it was one of the few recreations available.

When Macdonald first became a Mason, it was still common practice for some Lodges to meet in a special room set apart above a tavern. The Tyler would mark out the square pavement and other Masonic symbols on the floor in chalk, and then erase everything after the meeting. The social hour would then conveniently move downstairs to the tavern rooms for food and drink.

In political elections, the custom at the time was to vote by an open declaration and show of hands. Alcohol in copious amounts was a common feature of persuading voters to ensure they would support the right candidate.

Macdonald's personal life was neither happy nor supportive, and stands in sharp contrast to his successful political life. In 1842, he married Isabella Clark. Within 2 years she had fallen ill, and spent 3 years in Georgia where it was thought the warmer climate would help in her recovery. A son, John Alexander Macdonald, was born in

1847, but died in 1848. Another son, John Hugh Macdonald, was born in 1850, and lived to adulthood. However, Isabella died in 1857 and left Macdonald with a 7 year old son to raise. Macdonald eventually remarried, in February 1867, to Agnes Bernard. Their daughter, Mary was born in 1869, but was never able to walk, and was severely developmentally delayed.

Although his drinking was at times scandalous by even 19th century standards, Macdonald's quick wit had a way of turning this character flaw to his advantage. In one famous instance, he was engaged in a political debate. The effects of too much drinking caused Macdonald to be ill on stage. The Clear Grit or Liberal candidate was quick to point this out. He very self-righteously asked the crowd. *"Is this the man you want running your country? A drunk!"*

Quickly recovering, Macdonald replied *"I get sick ... not because of drink [but because] I am forced to listen to the ranting of my honourable opponent."*

Under all of these circumstances, one would in fact have been surprised if Macdonald did not drink.

Fraternal Memberships

Fraternal orders in general, and Freemasonry in particular, played an important role in developing 19th century Canadian frontier communities. A Masonic Lodge was often the first building erected in a new town, and was a symbol of the march of civilization into the wilderness. The Lodge offered its members an opportunity to meet socially with like-minded men, to discuss common problems.

As an up and coming young lawyer and politician, it was only natural for Macdonald to look into opportunities for memberships in a local fraternal order. In fact in the 19th century, it was not unusual for a man to be a member of several different fraternal orders. Such was the case with Macdonald, who was a member of the Loyal Orange Lodge, and the International Order of Odd Fellows.

However, it was as a Mason that Macdonald is best known, and made his greatest fraternal contributions. In the 1840's, Freemasonry in Canada West was still in the frontier era, somewhat in disarray. The Provincial Grand Lodge of Upper Canada was making a valiant effort to provide leadership, but many Lodges still looked to other Grand Jurisdictions, such as the Grand Lodge of Ireland. Nevertheless, copying the example of Lord Durham, Macdonald wanted to become a Mason. He therefore applied to St. John's Lodge No. 5 in Kingston, now known as the Ancient St. John's Lodge No. 3.

MacDonald was balloted for in open Lodge at a regular meeting March 7th, 1844. He was initiated into Masonry at an emergent meeting March 14th, 1844, passed to the 2nd degree at an emergent meeting April 22nd, 1844 and raised to the 3rd degree at another emergent meeting June 27th, 1844. Obviously, St. John's Lodge was pleased to have such a prominent man as a new member.

Our Brother Macdonald was not the only new member. A reading of the minute book during this era, shows that candidates were balloted at almost every meeting. The minute books record that he did attend Lodge from time to time. Given his busy schedule, this is noteworthy. Although he remained as a member of this Lodge his whole life, he never held office in this or any other Masonic Lodge.

Once Brother Macdonald had become a Mason, as a next step, he joined the Royal Arch. In Victorian times, this was more common than it may be today. Many Masonic Temples supported a Royal Arch Chapter as a matter of course. Note the following quote from the United Grand Lodge of England Book of Constitution.

“By the solemn Act of Union between the two Grand Lodges of Free-Masons of England in December 1813, it was ‘declared and pronounced that pure Antient Masonry consists of three degrees and no more, viz., those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch’.”

Brother Macdonald was exalted to the Supreme Degree of the Holy

Royal Arch in Victoria Chapter, Montréal in 1847. Later, he became a member of Cataraqui Chapter No. 12 in Kingston. As we will discuss in a moment, his membership as a Royal Arch Mason would assist him greatly in the political arena.

Seeking even further light in Masonry, Brother Macdonald next looked to the Knights Templar Order. He submitted his petition for membership to the Hugh de Payens Preceptory in Kingston, on January 14, 1854, and his degree was conferred that same evening. He was elected 1st Captain in 1855, but took his demit May 9, 1884.

One may well ask why he did not also look to the Scottish Rite? However, that Concordant Order was not firmly established in Ontario until 1868. Even Brother Macdonald, with all of his boundless energy could only juggle so many priorities.

Politics - 1851 to 1866

In spite of Macdonald's best efforts, politics in the United Province of Canada from 1851-1866 was often tumultuous due to regional differences. For example, the election of 1851 saw the Grits or Liberal in power in the legislature, but they were eventually divided by scandal. George Brown proposed a Liberal Conservative coalition, which came to power in 1854, under Sir Allan Napier MacNab as Premier.

It is interesting to note, that Sir Allan was a prominent Freemason. He was installed as Grand Master in 1844 of the Provincial Grand Lodge, and later became Provincial Grand Master of the Ancien Grand Lodge of Canada in 1857. But it was Macdonald, who was by then Attorney General, who had in fact done most of the behind the scenes work to achieve the coalition.

Perhaps the greatest challenge in being a politician in the new United Province of Canada was the fact that men of differing social class, ethnic backgrounds and religious beliefs would have to work together as equals in the beginning of what would become a democratic government. English and French speaking Canadians would have to achieve

a common consensus, if any meaningful legislation were to be adopted.

On a fraternal level, this ideal of accommodation for all sounds very much like the European Enlightenment, and the landmarks of the Freemasons, who believed in the Brotherhood of Man. During the 19th century, Masonic Lodges admitted men of all religious beliefs; it was the first organization of its kind to allow Jewish men, and Aboriginal Canadian men to join as full members.

Brother Macdonald, evidently a firm believer in the Brotherhood of Man, was determined to work through regional differences to accomplish political goals for the benefit of the entire province. He quickly gained the respect of French Canadian politician Georges Etienne Cartier, who would become his life long political ally in the Canada East wing of the Conservative party. As a measure of his success, he gained the support for his Conservative Party of both the Irish Protestant Loyal Orange Lodge and the Roman Catholic Church. One can surmise that Macdonald's political creed of accommodating all men, was influenced by, or at the very least mirrored in, his eventual membership as a Freemason.

The competition to the Conservatives in the legislature was George Brown of Toronto, publisher of the *Globe*, and founder of the True Grit, or Liberal Party. Brown was a fervent anti Catholic, and not surprisingly, never enjoyed as much success in Canada East as Macdonald did.

New Capital

Macdonald was the major player in the choice of a permanent location for the Parliament of the new United Province of Canada. Quebec City, Toronto, and Kingston all vied for the honour. However, they were close to the American border and vulnerable in case of an American invasion. Macdonald prepared a briefing paper for the British Colonial Office that advocated Ottawa. It was far enough from the border to offer some security, and was well served for transportation by the Ottawa River and the heavily fortified Rideau Canal.

Dedication of Cornerstone of Parliament Buildings

Queen Victoria gave Royal Assent in 1859 to the location of Ottawa as the capital of the United Canadas. However, Ottawa was a frontier town based on the lumber trade, and did not have any buildings suitable for Parliament. Accordingly, the government decided to build a new structure to accommodate the Government.

The contract to design the new Parliament buildings was awarded to prominent Ottawa Freemason, Thomas Fuller in 1859. He had only arrived in Canada from England in 1857, but quickly founded an architectural firm that specialized in stone buildings.

The first step in the actual construction of Fuller's Parliament buildings was of course the laying of the cornerstone on September 1, 1860. In the 19th century, construction of most prominent public buildings was begun with a formal Masonic cornerstone ceremony, presided over by the Grand Master, or his local District Deputy Grand Master. Given Fuller's Masonic background, the Masonic connection of prominent politicians such as Macdonald, and the prestige of the construction project, the desire for a Masonic cornerstone ceremony was a foregone conclusion.

However, the upcoming visit of His Royal Highness Edward Albert, the Prince of Wales, later King Edward VII, complicated the plan for the ceremony. Although the Prince eventually became the Grand Master of the United Grand Lodge of England in 1874, he was not yet a Mason at the time of his visit to Canada in 1860. If the Craft were to be present, the Grand Master would by Masonic tradition, be required to perform the Masonic Honours. Yet protocol demanded that the Prince be involved in some major way, and probably lay the cornerstone himself, as the representative of the Sovereign. At one point, it was suggested that the Prince could be Initiated, Passed, and Raised in an emergent meeting, but that suggestion was rejected due to timing.

Macdonald, as Attorney General, wrote to the Grand Master, The Most Worshipful Brother T.D. Harington, to ask if the Masons would attend the ceremony in a body, and promised to bring the matter to the attention of the Governor General, which he did. The Governor General was sympathetic and approved, but noted that the Prince would have to be consulted first for his approval. This is where the problem developed.

Given the state of the mails at this time, and the fact that the Prince was on tour in Canada, his aides were hard to reach. There was also the difficulty of dealing with so many levels of government in Ottawa from Public Works to Rideau Hall. The result was that no decision could be finalized in time. Anyone who has ever worked in a large government bureaucracy can sympathize. Sadly, the Prince was left without a formal Masonic presence when he officiated at the ceremony for the cornerstone.

To make matters even worse, an anonymous writer in London Freemasons' Magazine wrote an editorial criticizing Grand Master Harington in a most disrespectful manner for the lack of a Masonic presence. But in truth, it was not the fault of the Grand Master in any way. Macdonald, as the senior Masonic member of the Canadian government, had the stressful task of writing to the Grand Master in an effort to clarify and smooth over the situation, on February 15, 1861.

“Although the services of the Masonic Body were not made use of on the occasion of the laying of the corner stone of the Parliament House in Ottawa, no slight to the Order or its Grand Master, with whom we were in pleasant communication, was intended or imagined, nor were you in any way snubbed.”

Fathers of Confederation

Continuing to work his political magic, during the early 1860's Macdonald served as Premier in coalition with Sir Etienne Tache. Increasing interest all across British North America was being shown to a union of the scattered separate colonies of the United Canada,

Prince Edward Island, New Brunswick, and Nova Scotia.

George Brown, Macdonald's former rival but now coalition partner plus leaders from all the British colonies met in Charlottetown and Quebec City in 1864. Working as a team, they laid the foundation for a proposed Confederation of the colonies of British North America into one country. The group then travelled to London to present the details to the British Parliament and Queen Victoria, who were in agreement with this orderly evolution from colony to nation. However, before these plans could become law, they STILL had to be passed by the British Parliament and receive Royal Assent from Her Majesty Queen Victoria.

This group of Canadian politicians led by Macdonald became known as the Fathers of Confederation for the important work they undertook to achieve Canadian Confederation.

Another member of note of the group was Sir Alexander Campbell. He had joined The Ancient St. John's Lodge No. 3 in Kingston the same year as Brother Macdonald, 1844. He then articulated as an apprentice lawyer in Macdonald's law office in Kingston, and would remain a life long friend and political ally. After Confederation, he held many significant appointments including cabinet posts in Macdonald's Conservative government, and finally served as Lieutenant Governor of Ontario from 1887-1892.

American Civil War, Fenian Raids

At the same time that Macdonald was pushing for Confederation in Canada, he became increasingly concerned over events unfolding in the United States, and the impact they could have upon Canada. The struggles over the issues of states' rights and the abolition of slavery ultimately culminated in the American Civil War of 1861-1865.

It quickly became obvious to the Union government in Washington that Great Britain favoured the Confederacy. British shipyards built and sold ships to the Confederacy that were then converted into privateers to be sent against Union shipping.

Officials of the Confederacy actively agitated the British government to declare war on the Union. Although Britain did not declare war, it supplied the Confederacy with arms and equipment. In exchange, British textile mills supported the Confederate economy and purchased thousands of bales of southern cotton throughout the War.

As an example of the complexity of the politics of this period, sympathies in Canada were strongly with the Union. Border states such as New York and Vermont were close trading partners, while Masons living in border towns regularly visited each other's Lodges. (One recalls the strong support given by the Grand Lodge of Michigan to Most Worshipful Brother William Mercer Wilson, in his founding of the Grand Lodge of Canada in 1855.)

Individual Canadians actively supported the abolition of slavery. Canada West was in fact the destination of freedom for slaves escaping north on the Underground Railroad. Showing their sympathies, some 55,000 Canadians volunteered for service in the Union Army.

With the end of hostilities in 1865, the Union Government of the United States had trained and equipped an army of well over 1,000,000 men, the largest in the world. Given all these unemployed Union Army veterans, Macdonald feared that the United States might turn this battle-hardened army north towards Canada in retaliation against Great Britain's friendship towards the Confederacy. His fears were not without substance.

The United Fenian Brotherhood was the final push that Great Britain and Canada needed to complete Confederation. In the summer of 1866, Irish American Union veterans of the Civil War organized themselves into a group known as the United Fenian Brotherhood, or Fenians. They planned to capture Canada, and then trade it back to Britain for the freedom of Ireland. Experienced as combat veterans, they launched violent raids on several targets in New Brunswick, Canada East and Canada West.

Local Militia Regiments were called to arms and ultimately repulsed

the Fenians, but several Canadians were killed or wounded. Canadians were alarmed to see that the American government seemed indifferent. It became obvious that the best defense for the scattered colonies of British North America, would be to unite politically, to present a solid front for defense.

Confederation 1867

Finally, with the passing of the British North America Act by the British Parliament, and Royal Assent by Her Majesty, Canada came into being officially on July 1st, 1867. Nova Scotia, New Brunswick, Quebec, and Ontario were united into one country - CANADA!

Lord Monck, as Governor General of this new Dominion, appointed John A Macdonald as Prime Minister, and he was given the title of Sir John A Macdonald. Canada would now have final authority for all matters of internal policy, and would assume responsibility for its own defense. However, as a self governing Dominion within the Empire, Great Britain would continue to maintain sovereignty over external affairs.

Grand Representative To England

In addition to his success with Confederation, Brother Macdonald gained further distinction in Freemasonry. Shortly before the Annual Communication of Grand Lodge in 1868, he was contacted unofficially by the Grand Master, the M.W. Bro. William Mercer Wilson. Knowing the importance of the Canadian political connection to Great Britain, the Grand Master wished to ensure that the Grand Representative to the United Grand Lodge of England would be a suitable Mason. No better choice could be made than Brother Macdonald.

While Brother Macdonald was deeply honoured, he did not in any way assume that this honour was his as a matter of course. He humbly wrote the Grand Master on March 2, 1868 asking his advice.

"I have to acknowledge receipt of your favour, congratulating me

upon the honour conferred upon me by the Grand Lodge of England in appointing me their representative to the Grand Lodge of Canada. I need scarcely assure you that I highly appreciate the honour, although I feel that I am unable worthily to fill the position. I shall, however, with your fraternal assistance, do my best."

The Annual Proceedings for Grand Lodge 1868, page 466, documented this Masonic honour. The Grand Master, the M.W. Bro. William Mercer Wilson, stated.

"I have much pleasure in announcing that the Most Worshipful the Earl of Zetland, Grand Master of England, has been pleased to appoint our distinguished and eminent Brother, the Hon. Sir John A. Macdonald, K. C. B., D. C. L., Minister of Justice for Canada, &c, as the Representative of that august Body in this Grand Lodge. In selecting one so well known and so universally popular as the leading statesman of the Dominion, the Most Worshipful Grand Master has not only secured the services of a most talented brother, but at the same time has also made an appointment which will be received with unmixed satisfaction by every member of this Grand Lodge. I have great pleasure in recommending that the rank of a Past Grand Senior Warden of Canada be conferred upon Brother Sir John A. Macdonald."

The Annual Proceedings goes on to describe the ceremony of investiture, and is well worth repeating here.

"R.W. Bro. Sir John A Macdonald, K.C.B. presented to the M.W. Grand Master his warrant of appointment as Representative of the United Grand Lodge of England at the Grand Lodge of Canada, which, on examination, was found most satisfactory."

"The Representative of the Grand Lodge of England, Sir John A. Macdonald K.C.B. was saluted with The Grand Honours, and suitably returned thanks for the warm and cordial reception extended to him."

"Resolved - that the rank of Past Grand Senior Warden of this Grand

Lodge be conferred upon R.W. Bro. Sir John A. Macdonald, the Representative of the United Grand Lodge of England at the Grand Lodge of Canada.”

Past Grand Master, The Most Worshipful Brother Raymond S. J. Daniels, has studied Macdonald's Masonic and political career. He noted that the 1868 Annual Proceedings for Grand Lodge clearly show Right Worshipful Brother Macdonald's high regard for the Craft. Here was Macdonald, the Prime Minister, traveling to attend Grand Lodge, where he played a most active role. All this was just one year after Confederation!

R.W. Bro. Macdonald's Grand Regalia as Past Grand Senior Warden presented to him at Grand Lodge in 1868, survives to this day. His apron, collar, and gauntlets were treated by historic resource conservators from Queen's University in Kingston. This irreplaceable Masonic treasure is exhibited at the Masonic Temple in Kingston.

Honours to Grand Master W.M. Wilson

The Grand Master in 1868, The Most Worshipful Brother W. M. Wilson, was also suitably honoured in 1868. In Canada, judges to this day are appointed, not elected as in the United States. The Most Worshipful Brother Wilson had been Crown Attorney of Norfolk County for some time before 1868. Accordingly, the Government of Canada saw fit to appoint him as the Honourable, Judge William Mercer Wilson, County Judge for Norfolk. This appointment was made by Baron Monck, Governor General of Canada. It was signed by Hector Langevin, Secretary of State, and John A. Macdonald, in his dual role of Prime Minister and Attorney General of Canada.

Civil Service Lodge No. 138

While Macdonald would retain his membership in The Ancient Sir John's Lodge in Kingston for life, his residence was by 1868 in Ottawa. It was not surprising that he would look for Masonic fellowship in that city. On April 13th, 1869, an application was received at Civil Service Lodge No. 138,

‘From Sir John A. Macdonald, Minister of Justice and Grand Representative of England in the Grand Lodge of Canada as a joining member. After due notice of motion at the May meeting on July 8th, 1869, moved by Bro. George C. Reiffenstein, seconded by Bro. T.W. Harper, this was passed: That R.W. Bro. J.A. Macdonald, P.G.S.W., be admitted as an honorary member of this lodge with all the privileges of an ordinary member.’

Not surprisingly, the motion was unanimously passed.

R.W. Bro. Macdonald must have enjoyed Masonry in Ottawa. On June 7, 1870, he joined another Ottawa Lodge, Dalhousie Lodge No. 52, (membership Roll # 216.)

Royal Arch Masonry and the Treaty of Washington, 1871

With Confederation established in 1867, Macdonald was obliged to contend with external relations with the United States. By 1870, several points of contention were festering between Great Britain and the United States. Given the physical location of Canada, and the political link as a Dominion within the British Empire, British - American disagreements would inevitably impact Canadian interests.

The causes of the discontent were many. The Canadian Government was determined to obtain reparations from the Americans for losses from the Fenian Raids. The American Government was upset over the support that Great Britain had shown to the Confederacy during the US Civil War. Outstanding border disputes, and the demands of American fishermen to access Canadian waters were only a few of the many other items on the agenda.

Canada, in 1871, as a self governing Dominion within the British Empire, was responsible for internal affairs, such as building railroads. However, Canadian foreign policy was still the responsibility of the British Government. Macdonald therefore travelled to Washington in 1870 as the Canadian representative on the British team at the American and British conference called to resolve these disputes.

The Home Government in London very much wanted a workable treaty, and made it clear to the British delegation that on certain points, compromise with the Americans to reach a consensus for the greater good would be permissible. This put Macdonald in a very difficult position. While having of course to support the British position, he would have to work hard to ensure that any compromise did not result in a sell out of Canadian interests.

Many Americans believed that Great Britain had no business in North America, and should simply give Canada to the United States. In Canada, there was fear that Britain would do just that to appease the Americans. Canadians were aware that British taxpayers were becoming weary of the costs of supporting Canadian defense works such as the Royal Navy base at Halifax. These feelings did not bode well for a productive conference.

On another point of order, the Home Government in London was most adamant. The British delegation in Washington was informed that no treaty was to be signed by the government of Her Majesty Queen Victoria, if it was worded using incorrect English grammar. Specifically, under no circumstances, would the final draft of the treaty include a split infinitive, the placing of a word between to and the infinitive of the verb!

In official meetings, Macdonald became somewhat unpopular with both British and American delegates, due to his unbending Canadian viewpoint on all issues, and unwillingness to compromise. However his membership in his Canadian Royal Arch Chapters would render him unexpected valuable assistance in his negotiations.

Companion Macdonald, as a Canadian Royal Arch Mason, along with other members of the British delegation, paid fraternal visits to Lafayette Chapter No. 5, in Washington, D.C. He became so popular on a fraternal level with the American Companions, that he was made an Honourary Life Member of the American Chapter.

W.Bro. Mark Tabbert of the George Washington Masonic Memoria

s familiar with Lafayette Chapter, and provided this most interesting bit of information.

‘The 1871 roster (p.78-79) of Lafayette Chapter No. 5 it lists: Past High Priest and Past Grand Officers:

Rt. Hon. Marquis of Ripon - (British Chairman, Joint Commission for Treaty Washington)

Rt. Hon Lord Tenterden (British Diplomat, Joint Commission Treaty Washington)

M.E. William James Hughan (American Masonic Historian)

Sir John A. MacDonald - (Prime Minister of Canada)

Albert G. Mackey - (American Masonic Historian)

Albert Pike - (American Scottish Rite historian - note that he was a supporter of the Confederacy during the Civil War, this is just 5 or 6 years later)”

W. Bro. Tabbert reflected after sending this list.

“There is a lot (more) going on in that Chapter than just an ennobled Canadian.”

Lafayette Chapter clearly provided an opportunity for Macdonald to discuss and resolve controversial issues with American and British representatives in a more relaxed, private atmosphere. Accordingly, when the Treaty of Washington was finally signed on May 8, 1871 between the British and American governments, Macdonald believed that Canadian interests had been preserved. In international law, under the heading of the conduct of nations, the Treaty became a model for others to copy in future negotiations.

It seems that the fraternal bonds and cross border contacts forged with Lafayette Chapter during Macdonald’s visit to Washington continued after he returned home. The Grand Chapter of Royal Arch Masons of Canada held its 16th Annual Convocation for 1873 in Kingston, Ontario. The following paragraphs are drawn from the Proceedings.

“As an evidence of the fraternal feelings existing between the Royal

Arch Masons of Canada and their Companions of the United States, we insert the following.”

“The Most Excellent Grand Zerubabel announced to Grand Chapter that there were a number of Companions on a tour through the Dominion of Canada from Lafayette Chapter No. 5 and as these Companions were in waiting in the ante room, he desired that they should be admitted and requested Grand Scribe Ezra and the Grand Director of Ceremonies to introduce the Companions, who were heartily welcomed and received with the usual ceremony.”

If you would like to see a reminder of Companion Macdonald's contributions as a Royal Arch Mason, his original jewel is preserved on exhibit at the Scottish Rite Temple, in Hamilton, Ontario.

Nation Building

The period after Confederation in 1867 can logically be called the era of Canadian nation building. Given the prominence of Macdonald in securing Confederation, it is not surprising that he served as Prime Minister for much of this period. He was elected as Prime Minister in the first federal election of 1867. He served as Prime Minister until 1873, then from 1878-1891.

It is important to recall that in 1867, Canada existed only as we would now know Eastern Canada. The Great North West, (today the Prairie Provinces) and British Columbia were all British possessions, but were not yet part of the Dominion of Canada. The American government believed that it was the Manifest Destiny of the United States to absorb these frontier lands. Macdonald's objective was to bring this part of the continent into Confederation.

His first major task was the creation of the North West Mounted Police. The concept was that this unit would proceed to the Great North West before the settlers. Their orders were to bring law and order to the frontier before the settlers arrived. The NWMP would thereby ensure peace, order, and good government for settlers and aboriginal Canadians alike.

But if this huge area were to become part of Canada, it had to be tied together by a railroad, from sea to sea, to ensure economic prosperity and military defense. Many excellent textbooks have been written on the subject of how our nation built the Canadian Pacific Railway from sea to sea, drove the last spike in 1885, and opened the West for settlement. Along the way, Macdonald had to contend with political troubles such as the Pacific Scandal and the two Riel Rebellions. But that is already a well known story for another time, so we will return to the topic of Masonic history.

Zetland and Dalhousie Lodge

From 1873-1878, Macdonald found himself as leader of the opposition, due to his perceived involvement in the Pacific Scandal. Given this period where he would not have been quite so heavily occupied, he was able to affiliate with Zetland Lodge No. 326, on July 23, 1875. He was sponsored by Brothers James Norris and J.G. Burns. He would eventually take his demit on May 9, 1884, when back in office again as Prime Minister, he would have been heavily occupied in Ottawa.

Although Right Worshipful Brother Macdonald had taken his demit from Zetland Lodge No. 326 in Toronto, he maintained his Masonic connections in the Ottawa area. In addition to being a member of Civil Service Lodge in Ottawa, his other Ottawa Lodge, Dalhousie No. 52, made him a life member in 1888. Both of these Lodges are still at work today.

Kingston Dry Docks Cornerstone

Railroads occupied much of the attention of 19th century politicians, but transportation on the Great Lakes corridor was also an important part of the Canadian economy. Consequently, the Federal Government commissioned the building of the Kingston Dry Dock to facilitate the repair and construction of Great Lakes ships. The location of this facility was on the waterfront, next to the Kingston Locomotive Works.

Given the importance of this project to Kingston, as well as the Federal Government's policy of encouraging transportation, it was only natural that Macdonald as Prime Minister would show a great interest in this project. Today, the Dry Docks is preserved as part of the Marine Museum of the Great Lakes, Kingston.

The corner stone of the Dry Docks was laid with due ceremony in the presence of R.W. Bro., the Honourable, Sir John A. Macdonald, on Thursday June, 1890. It was evidently an event of great public interest. Afterwards, a sumptuous banquet was held at the Hotel Frontenac with the Prime Minister listed in the programme as the honoured guest.

Although nobody at the time realized it, this would be the last major public event at which Sir John A. Macdonald ever officiated as Prime Minister.

Election 1891

Another federal election was called for 1891. The platform of the Conservatives was "*The Old Flag, The Old Policy, The Old Leader.*" Macdonald campaigned tirelessly for the Conservatives, and was returned to power with a majority.

Death of Brother Macdonald

However, the strain of the election campaign was evidently too much for him. He became ill from exhaustion after the election, suffered a stroke, and passed to the Grand Lodge Above on June 6, 1891, at his home in Ottawa.

His body lay in state in Ottawa, and was then transferred to a funeral train for the final trip to Kingston. In the best Victorian mourning tradition, the funeral train and steam locomotive were draped in black for the journey. In addition, all CPR steam locomotives across the country were draped in black that day.

Although R.W. Bro. Macdonald did not have a Masonic Memorial Service, the Brethren of his Mother Lodge, The Ancient St. John's Lodge No. 3, attended the public funeral in Kingston and sat together in a body. Other Masonic Lodges, such as Zetland Lodge No. 326 in Toronto, where he was a past member, held special commemorative services. The entire nation, Masonic and non Masonic alike, was in deep mourning.

R.W. Bro. Macdonald was buried in Cataraqui Cemetery just outside Kingston. His gravestone does not display a Masonic square and compasses. But then neither do many of the Grand Masters of the era.

However, in a final bit of Masonic connection, Macdonald's Masonic Brother and political ally, Sir Alexander Campbell was instrumental in the formation of Cataraqui Cemetery, and acted as its first president. This Cemetery holds the distinction of being the only Ontario cemetery that provides the final resting place of two Fathers of Confederation - Brethren Macdonald and Campbell, both loyal Freemasons, both life long members of The Ancient St. John's No. 3.

Conclusions - Political Legacy

Sir John A. Macdonald the politician was a powerhouse of boundless personal energy. He spent his life in directing the evolution of Canada from a colony to a nation. We recall his role in pulling together the scattered colonies of British North America into the new nation of Canada in 1867, and the building of the CPR to connect our nation from sea to sea. It is fair to say that without Sir John A Macdonald, there would not be a Canada, as we know it today.

Henri Bourassa, a French Canadian nationalist and founder of *Le Devoir* newspaper had great respect for Macdonald the politician and Father of Confederation. In 1921, he said of Macdonald that he was *"the one man who best understood and applied the spirit of confederation."*

Perhaps we can best sum up his political legacy in two of Macdonald's own quotes.

“My sins of omission and commission I do not deny; but I trust that it may be said of me in the ultimate issue, ‘Much is forgiven because he loved much,’ for I have loved my country with a passionate love.”

“If I had influence over the minds of the people of Canada, any power over their intellect, I would leave them this legacy: ‘Whatever you do, adhere to the Union. We are a great country, and shall become one of the greatest in the universe if we preserve it; we shall sink into insignificance and adversity if we suffer it to be broken.’”

Masonic Legacy

What may we make of R.W. Bro. Macdonald’s Masonic legacy? The Grand Master in 1891, the year Macdonald Passed to the Grand Lodge Above, was The M.W. Bro. John Ross Robertson. His two volume work, *The History of Freemasonry in Canada*, published in 1899 shows his deep appreciation of Masonic history. His assessment of our Brother Macdonald was recorded for future generations in the Annual proceedings for 1891.

“Another Brother, prominent in matters political as First Minister of the Crown, the Right Honourable Brother, Sir John A Macdonald, Representative of the Grand Lodge of England, near the Grand Lodge of Canada, has gone to his last home. The R.W. Bro., always looked upon the fraternity with kindly favour, and was proud of his connection with Masonry.”

That *“connection with Masonry”* the Grand Master noted, of such a prominent individual as R.W. Bro. Macdonald, gave Freemasons in general and the Grand Lodge of Canada in particular, a great deal of respectability and legitimacy. This was important for the growth and reputation of Freemasonry in the 19th century, in an era when other fraternal orders competed vigorously for membership. Macdonald’s endorsement by membership greatly contributed to the Grand Lodge of Canada in the Province of Ontario becoming the premier Grand Jurisdiction in our country that it is today.

In spite of his busy political life, our Brother found time to be a member of many Masonic bodies, much to their great pride. Given his unfortunate personal life, a Lodge meeting would have given him a refuge where he could enjoy an evening with trusted Brethren. In addition, his Lodges provided a safe area where he could discuss matters of mutual political interest to develop political solutions with Masonic colleagues, safe from the prying eyes of the press.

Finally, he started the tradition where it was considered appropriate for a Mason to be Prime Minister of Canada. Since Confederation, there have been 22 Prime Ministers, and 6 of them were Masons. They include the Right Honourable Brethren Macdonald, Abbott, Bowell, Borden, Bennett, and lastly, Diefenbaker.

Macdonald's Masonic career evolved in parallel to the evolution of Canada from a colony to a nation. He first became a Mason under the Provincial Grand Lodge in Canada West; ultimately he achieved the rank of Past Grand Senior Warden in the independent Grand Lodge of Ancient Free and Accepted Masons of Canada in the Province of Ontario.

Let us summarize his Masonic contributions, by referring to a well known Masonic charge.

“May you live respected, and die regretted.”

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MUSEUMS AND HISTORIC SITES

Two Kingston heritage institutions were most helpful in terms of sharing historic information:

Marine Museum of the Great Lakes, Kingston, Ontario; Curator, Sandrena Raymond, re: Dry Docks Corner Stone Ceremony, 1890

Bellevue House National Historic Site, Kingston, Ontario;
George Muggleton, re: Macdonald's IOOF Regalia

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Caledonia Lodge No. 637

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February 11, 2015

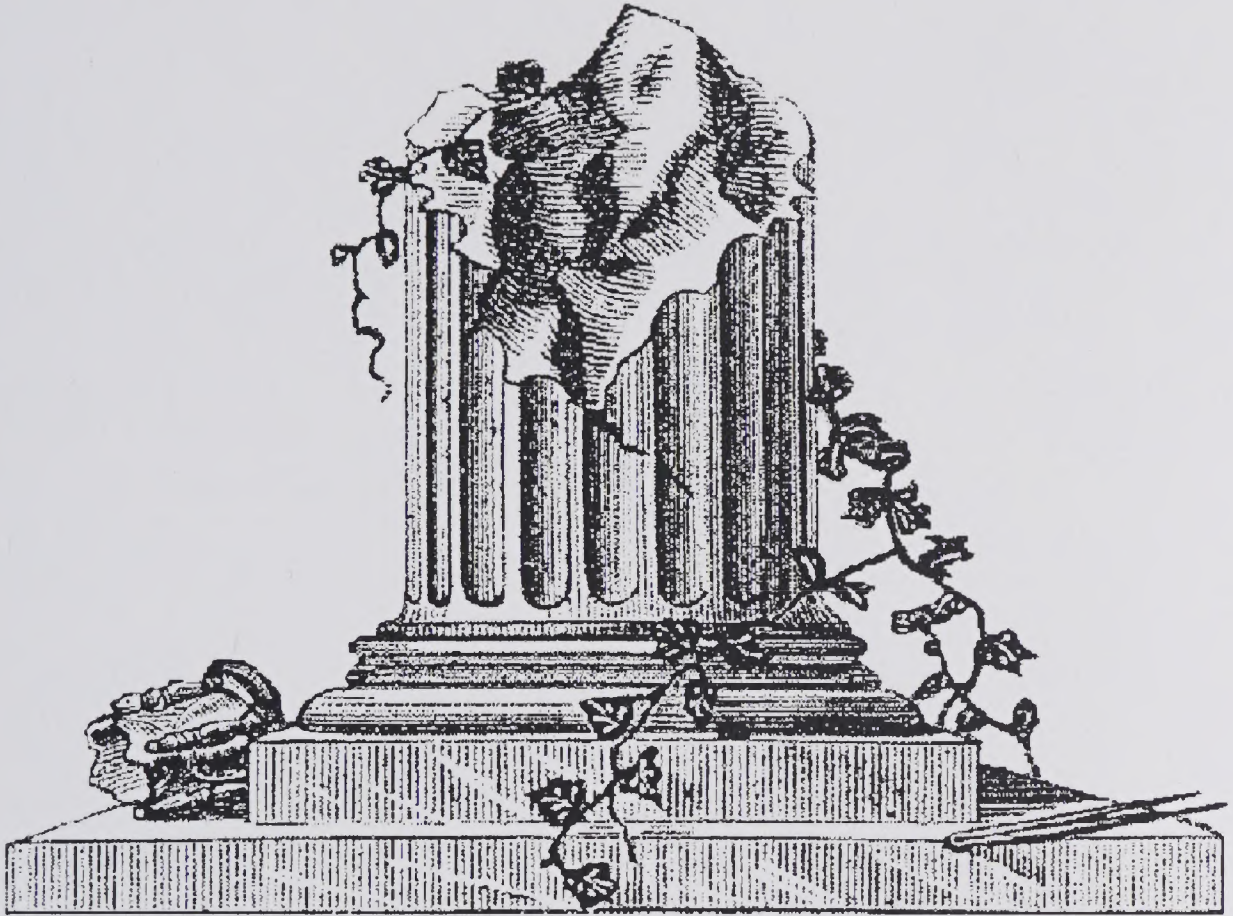
WILKES, George Gordon

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Dundurn Lodge No. 475

Passed to the Grand Lodge Above

August 1, 2014



HE WAS OUR FRIEND

*“His presence lingers on about the room.
 His footsteps echo still upon the floor.
 The brightness of his smiles dispels the gloom.
 Though he has slipped away, and closed the door.
 So biding here today I feel I know,
 Which way his fading footsteps wend;
 A little time, then the way I shall go.
 The working tools have fallen from his grasp,
 The journey ended for his weary feet,
 Death holds his tired hand in gentle clasp;
 His work is done; his temple is complete.”*



